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THIS BASIC TEXT IN KIRUNDI (A BANTU LANGUAGE) PROVIDES DIALOGS THAT RELATE TO SOME OF THE FIRST SITUATIONS WHICH THE STUDENT IS LIKELY TO ENCOUNTER IN THE USE OF THE LANGUAGE. SYSTEMATIC PRACTICE EXERCISES IN ALL MAJOR POINTS OF GRAMMAR ARE INCLUDED. A SYNOPSIS CONCENTRATES ON COMPLEX PARTS OF KIRUNDI LANGUAGE STRUCTURE--(1) THE MORPHOLOGY OF THE VERB AND (2) THE PRONUNCIATION OF THE VOWELS AND CONSONANTS. THE DIALOGS (24) ARE PRESENTED WITH SUPPLEMENTARY VOCABULARY TO BE USED WITH TAPE RECORDINGS. A GLOSSARY COMPLETES THE TEXT. (GC)

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KIRUNDI

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BASIC COURSE

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Based on Kirundi Texts and Exercises Provided by:
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PREFACE

Kirundi, together with its companion language, Kinyarwanda, is one of the most important of Bantu languages. This book is intended to give the student a start in Kirundi, providing him with dialogues that relate to some of the first situations in which he is likely to use the language, as well as with systematic practice in all major points of grammar.

The present volume is one of a series of short Basic Courses in selected African languages, prepared by the Foreign Service Institute, under an agreement with the Office of Education, Department of Health, Education and Welfare, under provisions of the National Defense Education Act.

The analysis on which this course is based is contained in A. E. Meeussen's **Essai de Grammaire Rundi.** *Dictionaries by F. M. Rodegem and Elizabeth E. Cox were also of great value. Part of the manuscript was checked at Michigan State University by Charles Kraft, David McClure and D. Kamatari. The contributions of these scholars are gratefully acknowledged.*

Kirundi Basic Course *is the work of many colaborators. Raymond Setukuru, Terence Nsanze and Daniel Nicimpaye provided the dialogues and other texts, as well as the exercise material. Setukuru also provided data for use in the construction of notes on sounds and grammar, checked the entire manuscript, and voiced the tape recordings which accompany the course. The manuscript was also checked by Gregoire Ndinze.*

General organizing, editing and the preparation of notes were the responsibility of Earl W. Stevick. The tape recordings were prepared in the Language Laboratory of the Foreign Service Institute, under the direction of Gabriel Cordova.

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A LEARNER'S SYNOPSIS OF KIRUNDI STRUCTURE:

Kirundi is the principal language of Burundi. It shares a high degree of mutual intelligibility with Kinyarwanda, the language of Rwanda. Considered together, the cluster Kirundi-Kinyarwanda ranks third among Bantu languages, after Swahili and Lingala, with respect to number of speakers. There are however two important differences between Swahili and Lingala on the one hand and Kirundi-Kinyarwanda on the other: (1) Swahili and Lingala are spoken over very wide areas, and a high proportion of their speakers have some other Bantu language as the mother tongue; Kirundi-Kinyarwanda is spoken in a relatively small area, as the first language. (2) Swahili and Lingala are relatively free of troublesome complexities for the learner; Kirundi and Kinyarwanda are full of them. The two books in this series which are concerned with Swahili and Lingala set out the grammar of those languages in the form of a series of individual notes, distributed throughout the units of the course. The present volume presents the details of Kirundi grammar in the same way. In addition, however, this synopsis has been prepared, first of all to provide orientation for those who plan to use the entire book, and secondarily for the student whose desire is to learn as much as possible about the language in the shortest time. Only the most important features of the grammar are mentioned at all, and the vocabulary used in the examples has intentionally been kept small. The exercises, with answers given in square brackets at the right, are not intended to make this synopsis into an auto-instructional program, but only to give the reader an opportunity to participate if he desires to do so, and to keep constant check on his understanding of the text.

The analysis on which this synopsis is based is found in Essai de Grammaire Rundi, (Tervuren: Musée Royal, 1959) by A.E. Meeussen. Certain key ideas concerning style of treatment have been acquired over the years from many teachers and colleagues, especially William E. Welmers.

The problems which are faced by a non-Bantu student of Kirundi may be classified under the three traditional headings of phonology, morphology, and syntax. 'Phonology' has to do with all aspects of pronunciation, but without consideration for the grammatical function or the dictionary meaning of what is pronounced. 'Morphology' is a description of the meaningful units of the language (prefixes, roots, stems, etc.) and of the ways in which they combine with one another within single 'words'. 'Syntax' continues this description up to the levels of what are usually called 'phrases' and 'sentences'.

This synopsis concentrates on two of the most complex parts of Kirundi structure: (1) the morphology of the verb, and (2) the pronunciation of the vowels and consonants.

I. PRINCIPAL FEATURES OF KIRUNDI GRAMMAR

Subject prefixes, object prefixes, roots and stems. The kinds of meaningful elements which may be found in any one Kirundi verb form are both numerous and highly diverse. There are three, however, at which the student should look first, both because they serve as useful landmarks in the description of complicated verb forms, and because they correspond closely with familiar categories of Indo-European grammar. These three kinds of elements are (1) subject prefixes, (2) object prefixes and (3) roots.

The order in which these components of the verb have been named is the order in which they occur within a word. The most central of the three is the root:

tuduuga...	'we climb ...'
tugeenda...	'we go ...'

These two words differ in meaning in a way which is apparently close to the difference between English 'climb' and 'go'. They differ in form by the difference between /-duug-/ and /-geend-/. The forms /-duug-/ and /-geend-/ may thus be identified with approximately the same meanings as those for which 'climb' and 'go' are used in English. Further investigation of Kirundi would disclose no basis for recognizing any more divisions within either of these forms; they are therefore what the linguist calls ROOTS. Every language has a large stock of roots.

What is the root in each of these verb forms:

tubona...	'we see...'	[-bon-]
tugura...	'we buy...'	[-gur-]
tugoroora...	'we iron...'	[-goroor-]

Each Kirundi verb form has one and only one root. A root may have any of several shapes, some of which are:

-C- (single consonant)	-v-	'to go from'
-VC- (vowel and consonant)	-íg-	'to study, learn'
-CVC- (one short vowel)	-kór-	'to work, do'
$-CV_1V_1C-$ (one long vowel)	-duug-	'to climb'
$-V_1CV_2C-$ (two vowels, which may or may not be alike, separated by a consonant)	-andik-	'to write'

What is the root in each of these forms?

tuva...	we go from...	[-v-]
bava...	they go from...	[-v-]
baja...	they go...	[-j-]
baba...	they live...	[-b-]
bakora...	they do...	[-kor-]
baandika...	they write...	[-andik-]

In each group of three words, state which two have roots of the same general shape (i.e. -CVC-, -VC-, etc.):

bagura	
bagoroora	[-goroor-]
Bamesuura	[-mesuur-]

baba	[-b-]
babona	
bava	[-v-]

By far the most common shapes for roots are -CVC- and $-CV_1V_1C-$.

In Kirundi, a verb root is always followed by one or more suffixes:

-som-	'to read'
-som-a	(used in certain verb forms)
-som-ye	(used in certain other verb forms)
-som-e	(used in still other forms)

-som-eesh-	(a non-final suffix with causative (meaning) to cause to read)
-geend-	'to go'
-geend-eesh-	'to cause to go'

What is the final suffix in each of these forms?

tugoroora	'we iron'	[-a]
bagura	'they buy'	[-a]
bagure	'that they may buy'	[-e]
tugeende	'that we may go'	[-e]

The second of each of these pairs of verb froms contains one non-final suffix. What is it?

babona	'they see'	
babonana	'they see each other'	[-an-]
turima	'we cultivate'	
turimiisha	'we cause to cultivate'	[-iish-]

Except in the simplest imperative forms, the root is preceded by one or more prefixes of various kinds:

som-a	'read!'
ba-som-a	'they read'
nti-ba-som-á	'they don't read'

Verb prefixes will be dealt with more fully below.

In discussion of Kirundi verbs, it is expedient to use, in addition to 'root', the terms STEM and BASE. The STEM of a Kirundi verb form is defined as the root plus all suffixes.

The BASE of a Kirundi verb is defined as the root plus all suffixes except the final suffix.

Most kinds of Kirundi verb forms must contain, in addition to the stem, a subject prefix:

m-vuga	'I speak'
u-vuga	'you (sg) speak'
a-vuga	'he/she speaks'
tu-vuga	'we speak'
mu-vuga	'you (pl) speak'
ba-vuga	'they speak'

It will be noted that the subject prefixes stand for combinations of person (first, second, third) and number (singular, plural):

	Singular	Plural
1.	n- (or m-) 'I'	tu- 'we'
2.	u- 'you (sg)'	mu- 'you (pl)'
3.	a- 'he, she'	ba- 'they'

If /asoma/ is translated 'he, she reads', what is the translation of /musoma/?

['you (pl.) read']

/basoma/? ['they read']

/nsoma/? ['I read']

If /bageenda/ is one translation is equivalent of 'they go' write the corresponding translation equivalent of:

'I go' [ngeenda]

'you (pl.) go' [mugeenda]

'we go ' [tugeenda]

'he/she goes' [ageenda]

Differentiation of person and number are familiar from the study of non-Bantu languages. But these six prefixes are used only when the subject is personal. For nonpersonal third person subjects (and for some personal ones) Kirundi uses other subject prefixes. Just which one is chosen depends on the identity of the noun that is the subject:

inyama ziraziimvye	'meat is expensive'
umukaáte uraziimvye	'bread is expensive'
ibiríibwa biraziimvye	'foodstuffs are expensive'
imicuúngwa iraziimvye	'oranges are expensive'

For this reason, it will be necessary in this discussion of verb forms, to glance briefly at the nouns of the language.

In some, but not all cases, the student will soon learn to perceive an alliterative relationship between the subject prefix of a verb and the prefix that begins the noun subject of that verb.

After each of the words in the list, write either /iraziimvyye/ or /uraziimvye/ or /biraziimvye/:

Umukaáte	________________.	'Bread is expensive.'	[uraziimvye]
Imikaáte	________________.	'Breads are expensive.'	[iraziimvye]
Ibiintu	________________.	'Things are expensive.'	[biraziimvye]
Imidúga	________________.	'Cars are expensive.'	[iraziimvye]
Ibitabo	________________.	'Books are expensive.'	[biraziimvye]
Umudúga	________________.	'The car is expensive.'	[uraziimvye]

Generally, about half of the prefixes are used with singular meaning, and most of the rest are used with plural meaning. Most noun stems, then, occur with at least two prefixes—one singular and one plural:

umucuúngwa	'orange'
imicuúngwa	'oranges'
ikiintu	'thing'
ibiintu	'things'
izína	'name'
amazína	'names'
etc.	

In general, non-personal noun stems that have /umu-/ in the singular have /imi-/ in the plural, stems that have /iki-/ in the singular have /ibi-/ in the plural, and so forth, but there are some exceptions.

What is the plural form that corresponds to each of the following singular nouns:

umutí	'drug'	____________	'drugs'	[imití]
ikiintu	'thing'	____________	'things'	[ibiintu]
umushuumba	'servant'	____________	'servants'	[abashuumba]
umutéetsi	'cook'	____________	'cooks'	[abatéetsi]
igituúngwa	'domestic animal'	____________	'dom. animals'	[ibituúngwa]
umudúga	'car'	____________	'cars'	[imidúga]

What is the singular form that corresponds to each of these plurals?

ibiintu	'things'	____________	'thing'	[ikiintu]
abashuumba	'servants'	____________	'servant'	[umushuumba]
abakáraáni	'clerks'	____________	'clerk'	[umukáraáni]

ibiraato	'shoes'	____________	'shoe'	[ikiraato]
iminwe	'fingers'	____________	'finger'	[umunwe]
imipaka	'boundaries'	____________	'boundary'	[umupaka]

Matching of the subject prefix of the verb with the prefix of the noun subject is called CONCORD. 'Concord' affects the prefixes of several other kinds of words also. Nouns that are alike with respect to the concordial prefixes that go with them are said to be in the same CLASS. There are eighteen such 'classes' in Kirundi. (Remember that in this sense the singular form /ikiintu/ 'thing' and the plural /ibiintu/ 'things' are in different 'classes'.)

In the following pairs of sentences, the concordial prefixes have been underlined. State whether the two nouns (double underlining) are in the same class, or in different classes:

Ikiraato	caanje	kirǐhe?	'Where is my shoe?'	[same class]
Ikigóori	caanje	kirǐhe?	'Where is my maize?'	
Ikiraato	caanje	kirǐhe?	'Where is my shoe?'	[same class]
Igitabo	caanje	kirǐhe?	'Where is my book?'	
Ikiraato	caawe	kirǐhe?	'Where is your shoe?'	[different classes]
Ikiínga	ryaawe	rirǐhe?	'Where is your bicycle?'	
Umugeenzi	waawe	arǐhe?	'Where is your friend?'	[different classes]
Umudúga	waawe	urǐhe?	'Where is your car?'	
Impuúzu	yaanje	irǐhe?	'Where is my cloth?'	[different classes]
Impuúzu	zaanje	zirǐhe?	'Where are my clothes/ cloths?'	

An object prefix, unlike a subject prefix , is never required in a Kirundi verb, but it is optional in most forms. The object prefix reflects the class of the object of the verb, just as the subject prefix reflects the class of the subject. For most classes, the subject and object prefixes are identical in shape. The object prefix follows the subject prefix and stands immediately before the stem:

tubiroónke	'that we should receive them' (e.g. /ibiintu/ 'things')
babiroónke	'that they should receive them'
bakiroónke	'that they should receive it' (e.g. /ikiintu/ 'the thing')
baziroónke	'that they should receive them' (e.g. /impuúzu/ 'clothes')

The most striking difference in the use of subject and object prefixes is that the subject prefix must be used whether or not there is an explicit noun subject, while the object prefix is not often used unless the noun object itself is omitted. In this respect the object prefix of a Bantu verb is similar to the object pronouns of many European languages. A list of subject and object prefixes is found below. The numbers are those which are customarily assigned to these classes in the study of Bantu languages generally, and which will be used throughout this course.

	Basic form of subject prefix	Basic form of object prefix
reflexive		-íi-
1 sg.	n-	-ny-
1 pl.	tu-	-tu-
2 sg.	u-	-ku-
2 pl.	mu-	-ba-

Class 1 (3 sg. personal)	a-	-mu-
Class 2 (3 pl. personal)	ba-	-ba-
3	u-	-wu-
4	i-	-yi-
5	ri-	-ri-
6	ya-	-ya-
7	ki-	-ki-
8	bi-	-bi-
9	i-	-yi-
10	zi-	-zi-
11	ru-	-ru-
12	ka-	-ka-
13	tu-	-tu-
14	bu-	-bu-
15	ku-	-ku-
16	ha-	-ha-
18	mu-	

Choose the correct object prefix for the second sentence in each pair. The class number for the noun object is given in parentheses.

Baguriisha ibitooke. (8) Ba____guriisha. [Babiguriisha.]
'They sell bananas.' 'They sell them.'

Baguriisha ibitabo. Ba____guriisha. [-bi-]
'They sell books.'

Baguriisha imiduga. (4) Ba____guriisha. [-yi-]
'They sell cars.'

Baguriisha impuúzu. (10) Ba____guriisha. [-zi-]
'They sell clothes.'

Baguriisha amǎgi. (6) Ba____guriisha. [-ya-]
'They sell eggs.'

What is the grammatical term for the underlined part of each word?

Babigura.	[object prefix]
Babigura.	[subject prefix]
Babibona.	[stem]
Babiguriisha.	[non-final suffix]
Tubikeneye.	[subject prefix]
Tuyikeneye.	[object prefix]
Bazigoroora.	[final suffix]
Babiguriisha.	[base]

Pick out the part of each word that is named by the grammatical term:

The subject prefix in /bagura/. 'they sell'	[bagura]
The object prefix in /tubibona/. 'we see them'	[tubibona]
The stem in /tuyarimiisha/. 'we cause them to cultivate'	[tuyarimiisha]
The base in /tuyarimiisha/.	[tuyarimiisha]
The non-final suffix in /tuyarimiisha/.	[tuyarimiisha]
The root in /tuyarimiisha/.	[tuyarimiisha]

The separate verb forms which may be constructed on a single verb base in Kirundi number in the thousands. Fortunately, the system by which they are formed is not so complicated as this might suggest. Many of them differ from one another only in the identity of the subject and/or object prefixes which they contain. In general, the choice of one of these prefixes rather than another does not have any effect on the meaning of the remaining part of the verb form, or the grammatical structures in which it may be used. For this reason, it is possible to make a preliminary division of the thousands of forms into about 60 'sets'. A SET of forms is defined for purposes of this discussion as including all verb forms which differ from one another only with respect to their bases and their subject and object prefixes.

Which two in each of these groups of three verbs are in the same 'set'? (The base of each verb has been underlined.)

bazootaangura	'they will begin'	[bazootaangura]
bazookora	'they will do'	[bazookora]
bakora	'they (will) do'	
ndoondera	'I'm looking for'	[ndoondera]
ndora		[ndora]
nzoogeenda	'I will go'	
ntibamesúura	'they don't launder'	[ntibamesúura]
ndaba	'I live'	
ntituvugá	'we don't speak'	[ntiduvugá]
bageenda	'they go'	
bageendé	'that they should go'	[bageendé]
mutaangúre	'that you should begin'	[mutaangúre]

There are 21 subject prefixes and 21 object prefixes, plus the possibility of the absence of an object prefix, so that for any given base the number of forms in one set is as large as 21 x 21 or 441. There are over 60 such sets, which means a total of over 25,000 forms with any one stem.

The sets of verb forms may most clearly be described in terms of six dimensions. These will be described in order of the number of contrasting sets in which they are involved.

Dimension 1: Affirmative vs. negative. This is a two-way contrast. The overt representation of the contrast is either the initial prefix /nti-/, or the non-initial prefix /-ta-/. The former is used with all indicative forms (see Dimension 2), the latter with all non-indicative forms. All 60 sets are committed on this dimension. That is, it is possible to say definitely of any set either that it is affirmative or that it is negative. The meaning difference is affirmation vs. negation.

For each verb form two proposed translations are given. Pick the correct one:

ntibaboná	'they see' 'they don't see'	[they don't see]
tumesuura	'we launder' 'we don't launder'	[we launder]
bátageenda	'they having gone' 'they not having gone'	[they not having gone]
ntidukorá	'we work' 'we don't work'	[we don't work]

Dimension 2: Mood. This is a four-way contrast. The overt representation of three of the four categories is found in the tones; the fourth is characterized by a vowel before the subject prefix. All 60 sets are committed on this dimension. The four categories differ with respect to the syntactic positions in which they are used: indicative forms are used in main clauses,

relative forms as modifiers of substantives, autonomous forms as substantives, and participial forms in other dependent verb positions.

Most typically, the relative form has a tone on the syllable after the beginning of the root.

Choose the better rough translation for each verb, and say whether it is INDICATIVE, or RELATIVE:

baboná	'they see' '... who see'	['who see': REL.]
babona	'they see' '... who see'	['they see': IND.]
ageenda	'he goes' '... who goes'	['he goes': IND.]
ageendá	'he goes' '... who goes'	['... who goes': REL.]
bamesúura	'they launder' '... who launder'	['... who launder': REL.]
bataangura	'they begin' '... who begin'	['they begin': IND.]
ziziimvye	'they are expensive' '... which are expensive'	['they are expensive']
ziziimvyé	'they are expensive' '... which are expensive'	['which are expensive']

biziimbúutse	'they are cheap' '... which are cheap'	['which are cheap']

Participial forms have a tone on the first vowel after the first consonant. Choose the better rough translation for each verb, and say whether it is INDICATIVE or PARTICIPIAL:

bábona	'they see' 'they seeing'	['they seeing':PART.]
amesuura	'he launders' 'he laundering'	['he launders':IND.]
amésuura	'he launders' 'he laundering'	['he laundering':PART.]
ushobora	'you are able' 'you being able'	['you are able':IND.]
ushóbora	'you (sg.) are able' 'you being able'	['you being able':PART.]
múshobora	'you (pl.) are able' 'you being able'	['you (pl.) being able': PART.]

Choose the nearest translation, and say whether each verb form is INDICATIVE, RELATIVE, or PARTICIPIAL:

bábona	'they see' '... who see' 'they seeing'	['they seeing':PART.]
baboná	'... who see' 'they see' 'they seeing'	['... who see':REL.]

babona	'... who see' 'they see' 'they seeing'	['they see': IND.]
izíimbuutse	'it is cheap' '... which is cheap' 'it being cheap'	['it being cheap': PART.]
bashobóra	'they are able' '... who are able' 'they being able'	[... who are able': REL.]

The autonomous mood has an extra vowel before the subject prefix. Choose the better translation, and state whether each form is RELATIVE, or AUTONOMOUS:

baboná	'... who see' 'ones who see'	['... who see':REL.]
ababóna	'... who see' 'ones who see'	['ones who see':AUT.]
ziziimvyé	'... which are expensive' 'ones that are expensive'	['... which are expensive' REL.]
izizíimvye	'... which are expensive' 'ones that are expensive'	['ones that are expensive' AUT.]
abaróondera	'... who seek' 'ones who seek'	['ones who seek':AUT.]
bagoróora	'... who iron' 'ones who iron'	['... who iron':REL.]

State whether the words in each pair differ according to NEGATION, (Dimension 1) or as to MOOD (Dimension 2):

bágeenda, bátageenda	[NEG.]
bageenda, ntibageendá	[NEG.]
bageenda, bageendá	[MOOD]
zítaziimvye, zitazíimvye	[MOOD]

Dimension 3: Time relations. This is treated in Meeussen's tables as a seven-way distinction. The morphs which represent the members of the contrast are prefixes made up of vowels and consonants except that the hodiernal-hesternal distinction depends on tone. These prefixes stand just before the object prefix or before the stem if there is no object prefix. All 60 sets are committed on this dimension. The meanings have to do with matters some of which are usually classified as 'tense', some as 'aspect' and one as 'mood' (in a sense different from that in which we have named our 'Dimension 2'). The tenses have to do with the placement of an action along the time axis. Kirundi distinguishes four of these: immediate (past, present or future), past-today (also called the 'hodiernal'), past-before-today (also called the 'hesternal' tense) and non-immediate future.

The aspectual time relations are those which have to do with the shape of an action in time. One of these is the inceptive, which is used for an action that is just beginning; the other is the persistive, which calls attention to the fact that an action is still going on.

The form with modal meaning that is included in Dimension 3 is the conditional, which is roughly equivalent to English verb phrases with *would* or *might*.

All seven of these forms are classed together within a single dimension because they are mutually exclusive with one another. Also, as has already been pointed out, they are all represented by prefixes (or, in the case of the immediate tense, lack of a prefix) in one and the same slot in the verb structure.

The tense that refers to past actions within the present day (the 'hodiernal' tense) is characterized by an /-a-/ immediately after the subject prefix:

nkora...	'I do....'
nakoze...	'I did.... (sometime today) '

Most subject prefixes have a slightly different form when they stand before a vowel:

*a*soma...	'he/she reads....'
*y*asomye...	'he/she read....(sometime today)'
*tu*geenda...	'we go....'
*tw*agiiye...	'we went....(sometime today)'
*mu*geenda...	'you (pl.) go....'
*mw*aagiiye...	'you (pl.) went....(sometime today).'
*u*geenda...	'you (sg.) go....'
*w*agiiye...	'you (sg.) went....(sometime today).'

Choose the better approximate translation, and state whether the verb is IMMEDIATE tense, or HODIERNAL tense:

Nataanguye....	'I began...(sometime today).' 'I begin...'	[hodiernal]
Nkora kazi.	'I work.' 'I worked...(sometime today).'	[immediate]

Twakoze kazi.	'We work.' 'We worked...(sometime today)'	[hodiernal]
Naboonye....	'I see.' 'I saw...(sometime today)'	[hodiernal]
Nkoze....	'I've just done...' 'I did...(sometime today).'	[immediate]
Baasomye....	'They've just read...' 'They read...(sometime earlier today).'	[hodiernal]
Basomye....	'They've just read...' 'They read...(sometime earlier today).'	[immediate]

The hesternal or 'yesterday', tense differs from the hodiernal in having a tone on the subject prefix.

Choose the appropriate time expression, and state whether each of the following verb forms is HESTERNAL or HODIERNAL:

Baáboonye ikí?	'What did they see (today) (before today)?'	[HESTERNAL]
Baaboonye ikí?		[HODIERNAL]
Mwaariiye ikí?	'What did you (pl.) eat (today) (before today)?'	[HODIERNAL]
Baávuuyěhe?	'Where did they come from (today) (before today)?'	[HESTERNAL]

The immediate tense may be used in talking about the immediate future, but verbs that refer to more remote future actions are characterized by the prefix /-zoo-/.

State whether each of these verbs in IMMEDIATE, or (non-immediate) FUTURE:

bageenda	[IMM.]
bazoogeenda	[FUT.]
tuzooshika	[FUT.]

For purposes of this synopsis, the persistive, inceptive, and conditional forms will be omitted.

Dimension 4: Imperfective vs. perfective aspect. This is a two-way contrast. The overt representation of the contrast is found at the very end of the verb form: each imperfective ends in some consonant plus /-a/, while the corresponding perfective ends in /-e/; this /-e/ is preceded either by a consonant different from that of the imperfective, or by the imperfective consonant plus /y/. Some verbs have irregularly formed perfectives, however. Perfective forms are used when the action is regarded as being complete, imperfectives are used for actions in progress, or actions mentioned without regard to completeness, but the English translation is not a reliable guide as to which actions are 'considered complete' in Kirundi. In all, 44 sets are committed on this dimension; the sets that are not are the inceptives and the futures (Dimension 3), which have the consonants and final vowels of the imperfectives.

State whether each of these verbs is PERFECTIVE, or IMPERFECTIVE:

ndahageze	'I've arrived here'	[PERF.]
urakeneye	'you need'	[PERF.]
uzootaangura	'you will begin'	[IMPERF.]
ndoondera	'I'm looking for'	[IMPERF.]

bararima	'they cultivate'	[IMPERF.]
sinuumvíise	'I don't understand'	[PERF.]

Notice that the English equivalent of a perfective form may or may not sound as though it refers to a completed action or process.

Dimension 5: Tone Class. Virtually all verbs in Kirundi fall into one of two tone classes. The overt difference between the two is found in the presence of a high tone in certain forms of one verb, and the absence of high tone in the corresponding forms of other verbs. Only 13 sets are committed with respect to this dimension, 8 of which are the affirmative and negative inceptives. The difference is completely without grammatical meaning.

Given below are three forms of a high verb, and the corresponding forms of a low verb. State which verb is in the HIGH tone class, and which is in the LOW tone class.

naboonye	'I saw (today)'	
kubóna	'to see'	[HIGH]
baboná	'...who see'	
narimye	'I cultivated (today)'	
kurima	'to cultivate'	[LOW]
barimá	'...who cultivate'	

Do the same for the two verbs /-taangura/ and /-goroora/:

abatáangura	'those who begin'
twaagoroora	'we ironed (today)'
bazóotáangura	'...who will begin'
twaatáanguye	'we began (today)'
abagóroora	'those who iron'
bazóogóroora	'...who will iron'

Is the stem /-taangura/ in the HIGH class, or the LOW?	[HIGH]
Is the stem /-goroora/ in the HIGH class, or the LOW?	[LOW]

Dimension 6: Linkage. This is a two-way distinction. Its most characteristic mark is the prefix /-ra-/, which is used with 'disjunct' forms. Forms that are not disjunct are 'conjunct'. Only ten sets are committed with respect to this dimension. The significance of the distinction is grammatical: the conjunct must be followed by some kind of object or other word to which it is closely tied. The disjunct may be used without a following object, or with a following object where there is no close connection between verb and object.

Place a period after each disjunct form, to signify that it can be the last word in a sentence. Place three dots (...) after the conjunct forms, to signify that it must be followed by something further.

navúze	'I spoke (before today)'	[...(conjunct)]
narávuze	'I spoke (before today)'	[.(disjunct)]
turiiye	'we've eaten'	[...(conjunct)]
turaríiye	'we've eaten'	[.(disjunct)]

The intersection of these six dimensions with one another accounts for over 90 per cent of the forms of any Kirundi verb. There are however a few sets of forms which lie outside this framework. Most important are the subjunctive, the infinitive, and the imperative. These are differentiated for Dimension 1 (affirmative vs. negative), and the infinitive shows the tone class of a verb (Dimension 5), but they are not marked for mood, tense, aspect, or linkage. These sets need not be discussed further in a brief synopsis.

The discussion of subject and object prefixes showed one important role which concordial agreement plays in the operation of the Kirundi language. A list of concordial classes was given on p. x , together with a list of the prefixes which represent those classes where the subjects of verbs are concerned.

Class concords also appear in many other parts of the language:

Class 8:	Ibiriíbwa mufisé ni ibiki?	('Foods that-you-have are which?')
Class 10:	Impuúzu mufisé ni inkí?	('Clothes that-you-have are which?')

Class 8:	Zana ibiriíbwa.	'Bring foodstuffs.'
	Ngiibi.	'Here they are.'
Class 10:	Zana impuuzú.	'Bring [articles of] clothing.'
	Ngiizí.	'Here they are.'

Class 3:	Umudúga waawe ni mwiizá.	'Your car is good.'
Class 12:	Akazi kaawe ni keezá.	'Your work is good.'

Compare these two short dialogues, which are identical except for the first noun and the concords that depend upon it.

Barafíse impuúzu?	'[Do] they have [articles of] clothing?'
Eegó, barazífise.	'Yes, they have them.'
Bafise nyiínshi?	'Do they have many?'
Oya, bafise nké.	'No, they have few.'
Ni ziingáahé?	'How many are there.' ('[They] are how-many?')
Zitaanu gusa.	'Five only.'

Barafíse *ibitabo*?	'Do they have books?'
Eegó, bara*bí*fise.	'Yes, they have them.'
Bafise *vy*iínshi?	'Do they have many?'
Oya, bafise *ba*ké.	'No, they have few.'
Ni *bii*ngáahé?	('[They] are how-many?')
*Bi*taanu gusa.	'Five only.'

Now underline the concordial prefixes in the following conversation:

Bafise *amakáraamú*?	'Do they have pens/pencils?'	
Eegó barayáfise.		[-ya-]
Bafise meénshi?		[m-]
Oya, bafise maké.		[ma-]
Ni aangáahé?		[aa-]
Ataanu gusa.		[a-]

This concludes the portion of the synopsis which is devoted to grammar.

II. THE SOUNDS OF KIRUNDI

Pronunciation and spelling in Kirundi.

Kirundi is a well spelled language, in the sense that distinctive sounds of the language are spelled in a highly consistent way. The important exceptions are to be found in (1) the lack of consistent distinction between long and short vowels in ordinary writing, (2) the absence of tone marking, (3) the presence in some dialects of a contrast between j-jy, c-cy, sh-shy, ny-nyy, which are lacking in the speech of many Barundi, including those who prepared this book.

The tones of Kirundi.

Discussion of Kirundi tones will be found on p. 10ff., as a part of Unit 1.

The vowels of Kirundi.

Kirundi has five vowels, spelled a, e, i, o, and u. Any one of these may occur either single length or double length: /guhaga/ 'to force, fill with air' with a short vowel, where /kuhaaga/ 'to eat enough' has a long vowel.

Juxtaposition of two different vowels does not occur in normally fluent spoken Kirundi: the phrase spelled /ni Umuruúndi/ 'he is a Murundi' is pronounced [nUmuruúndi]. The word which consists of the prefix whose usual form is /ba-/ and the stem whose usual form is
/~iínshi/ 'many' is pronounced not /baínshi/, but /beénshi/.

Which of the following words, taken from a number of other Bantu languages as well as Kirundi, conform to the Kirundi pattern of vowel use?

kutaura	
neeza	[neeza]
kiongozi	
nyama	[nyama]
idya	[idya]
wakae	

Vowels at the beginning and end of a word are usually short.

Which of these Kirundi words have long vowels in a position where vowels are usually short?

kugeenda	'to go'	
baashitse	'they arrived'	
eego	'yes'	[eego]
itaandukaaniro	'difference'	
ga ntuu	(a form of address)	[ntuu]

Vowels are usually, though not always, long after a combination of a consonant followed by /w/ or /y/. They are also usually, but not always, long before a nasal consonant (/m/, /n/, /ny/) followed by some consonant other than the 'semivowels' /w/ and /y/. This does not apply to vowels at the beginning or the end of a word.

How would each of these Kirundi words be respelled to show vowel length, according to the above general rules?

kugenda	'to go'	[kug*ee*nda]
gutangura	'to begin'	[gut*aa*ngura]
umwaka	'year'	[umw*aa*ka]
kimwe	'one'	[kimwe]
imyaka	'years'	[imy*aa*ka]
umudandaza	'merchant'	[umud*aa*ndaza]
umwubatsi	'builder'	[umw*uu*batsi]
amasaangaanzira	'intersection'	[amas*aa*ng*aa*nzira]
indwi	'seven'	[indwi]

The pronunciation of the vowels.

The phonetic values of these vowels are roughly the same as the values usually assigned to the letters in most other languages. English words containing the closest English approximations to the Kirundi sounds are respectively *read*, *red*, *rod* (American English), *raw*, *rude*. But in final position, the phoneme *e* often has a sound much like the vowel in English *rid*.

The consonants of Kirundi.

Kirundi, like most Bantu languages, is a language in which consonants occur only at the beginning of a syllable, never at the end. A syllable may begin with something very simple (e.g. /f/), or with something much more complicated (e.g. /mfw/).

Divide the following Kirundi words into syllables:

kugera	'to arrive'	[ku-ge-ra]
umuuntu	'person'	[u-muu-ntu]
inzira	'path, way'	[i-nzi-ra]
amasaangaanzira	'intersection'	[a-ma-saa-ngaa-nzi-ra]

itaandukaaniro	'difference'	[i-taa-ndu-kaa-ni-ro]
ibaanki	'bank'	[i-baa-nki]

The more complex consonantal combinations conform to a pattern which may be of interest to students of the language:

(1) Most of the simpler consonants are produced by partial or complete obstruction of the outward flow of air, producing audible friction and/or complete stoppage. They are called OBSTRUENTS. They are:

Col. 1	Col. 2		Col. 3
b	d		g
p	t		k
v	z	(jy)	j
f	s	(shy)	sh
pf	ts	(cy)	c

(Those enclosed in () occur in some forms of the language, but not in the speech of the Barundi who produced this book.)

(2) Corresponding to the three columns of obstruents, there are three NASAL consonants, spelled m (Col. 1), n (Col. 2), and ny (Col. 3). (Notice that each of the single sounds / , sh, ny/ is spelled with two letters.) Most of the obstruents may be preceded by the nasal from the same column, but when /ny/ precedes an obstruent, it is spelled n.

Which of these words, taken from Kirundi and other Bantu languages, conform to the Kirundi rules for combinations of nasal plus obstruent consonants?

impuuzu	['cloth']
mtoto	
ntibaba	['they don't reside']
ingoma	['drum']
wamshinda	
mgeni	
mugeenzi	[(a form of address)]
inka	['cattle']

(3) A third group of consonants consists of the two SEMIVOWELS, /w/ and /y/. Most nasals, obstruents, and combinations of nasals plus obstruents, also occur followed by /w/ and /y/.

(4) The sounds /r/ and /h/ may be followed by semivowels, but may not be preceded by any consonant.

Which of the following look as though they might be Kirundi words?

intwaaro	['administration']
dufise	['we have']
okpare	
ngibi	['here they are']
taambala	
istima	
usohotse	['you have gone out']
ija	['it goes']
umucheri	
iceenda	['nine']

The pronunciation of the consonants.

Obstruents. The pronunciation of the obstruent consonants of Kirundi will be described with reference to four sets of physical characteristics:

1. One set of physical characteristics has to do with the parts of the tongue and mouth that are involved in formation of each sound. Phonetic symbols, based as closely as possible on the Kirundi spelling system, are given in square brackets.

    a. Bilabial (i.e. both lips). The bilabial sounds of Kirundi are symbolized [p], [b], [ƀ].

    b. Labiodental (i.e. lower lip and upper teeth: [f], [v].

    c. Apicodental (tip of tongue at upper teeth): [t], [d], [s], [z], etc.

    d. Palatal (middle of tongue at hard palate): [c], [sh], [j]. (NB The symbol sh is to be regarded as a unit, and not as representing s plus h. This compound symbol has been chosen in order to avoid conflict with the established spelling of Kirundi.)

    e. (Dorso)velars (back of tongue at the soft palate): [k], [g].

    f. Prevelars: (like the velars, but a little farther forward in the mouth): [k‘], [g‘].

2. A second set of physical characteristics has to do with the kind of closure which the sound requires.

    a. Some have momentary but complete stoppage of the air stream. These are called STOPS. Some of the stops of Kirundi are symbolized by [p], [b], [t], [d], [k], [k‘], [g], [g‘].

b. Some have audible friction, but without complete stoppage, at some point. They are called FRICATIVES. Some fricatives are: [f], [v], [s], [z], [sh], [j].

3. A third set of physical characteristics has to do with strength of articulation.

a. STRONG ('fortis') articulation: [p],[f],[t],[s],[k],[k‹], [sh], with aspiration (i.e. a strong puff of air) following the strongly articulated stops.

b. WEAK ('lenis') articulation: [b],[v],[d],[z],[g‹],[g],[j].

4. The last pair of physical characteristics are presence and absence of voice vibration during the production of the sound.

a. Some voiced sounds are: [b], [ƀ], [v], [d], [g], [z], [g], [j]. Some voiceless sounds are: [p], [f], [ṿ], [ḍ], [g̣], [ẓ], [j̣].

The relationships among these four sets of physical characteristics, in the language as it is actually spoken, may be shown most clearly by a series of diagrams.

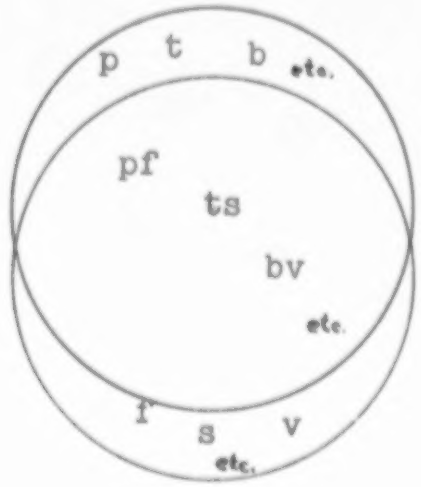


Diagram 1a.

In Diagram 1a, the area within the upper circle stands for all stops, and the lower circle for all fricatives. That is to say, any sound that requires stoppage should be shown within the upper circle, and any that requires friction within the lower one. The circles are shown as overlapping because of a group of sounds called AFFRICATES, which consist of a stoppage followed by a friction.

As the next step in developing a visual representation of the relationships among Kirundi obstruents, we may remove the circles, leaving a single straight-line axis:

STOPS: | p, t, b, etc.

AFFRICATES: | pf, ts, bv, etc.

FRICATIVES: | f, s, v, etc.

Diagram 1b.

In the same way, voicing vs. voicelessness and strong vs. weak articulation may for Kirundi be combined on a single axis:

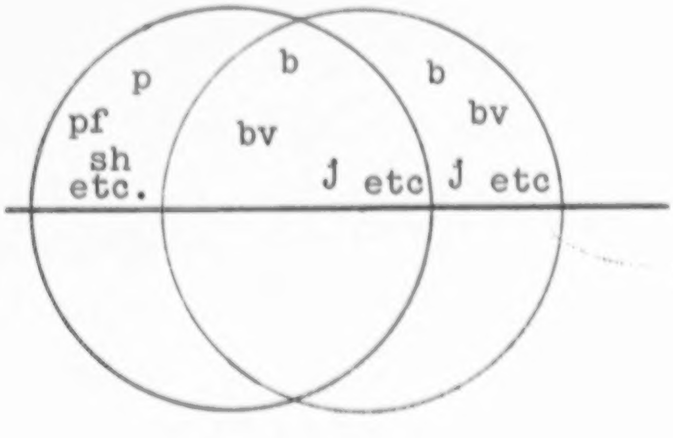


Diagram 2.

A third axis shows points of articulation, from the ones farthest forward in the mouth to those that are farthest back:

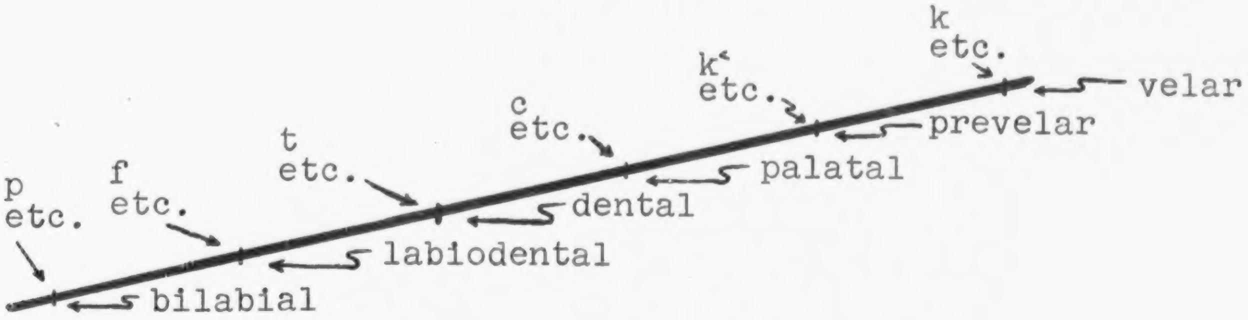


Diagram 3

These three dimensions may be combined as in Diagram 4. In Diagram 4, solid lines connect points that stand for sounds that actually occur in Kirundi. Dashed lines are added to help the viewer see the diagram in perspective. The distinction between narrow and heavy solid lines stands for a kind of information which has not been mentioned up to this point.

In any language, certain pairs or groups of sounds that are physically distinct from another are treated as though they were the same. Other pairs or groups of sounds, even though separated from one another by comparatively small physical differences, may be treated as distinct from one another. Just which groups of sounds are treated in which way depends on the language. So for example, in English we say that ringing and rigging are different words, and we are very clearly aware of the difference between the consonant sounds in the middle of them. In Japanese, the same two sounds are treated as interchangeable, they never distinguish words from one another, and a native speaker of Japanese normally does not notice the difference between them. In Diagram 4 , then, heavy solid lines connect sounds that are, within the economy of Kirundi, treated as non-significant variants of a single unit. (In lin-

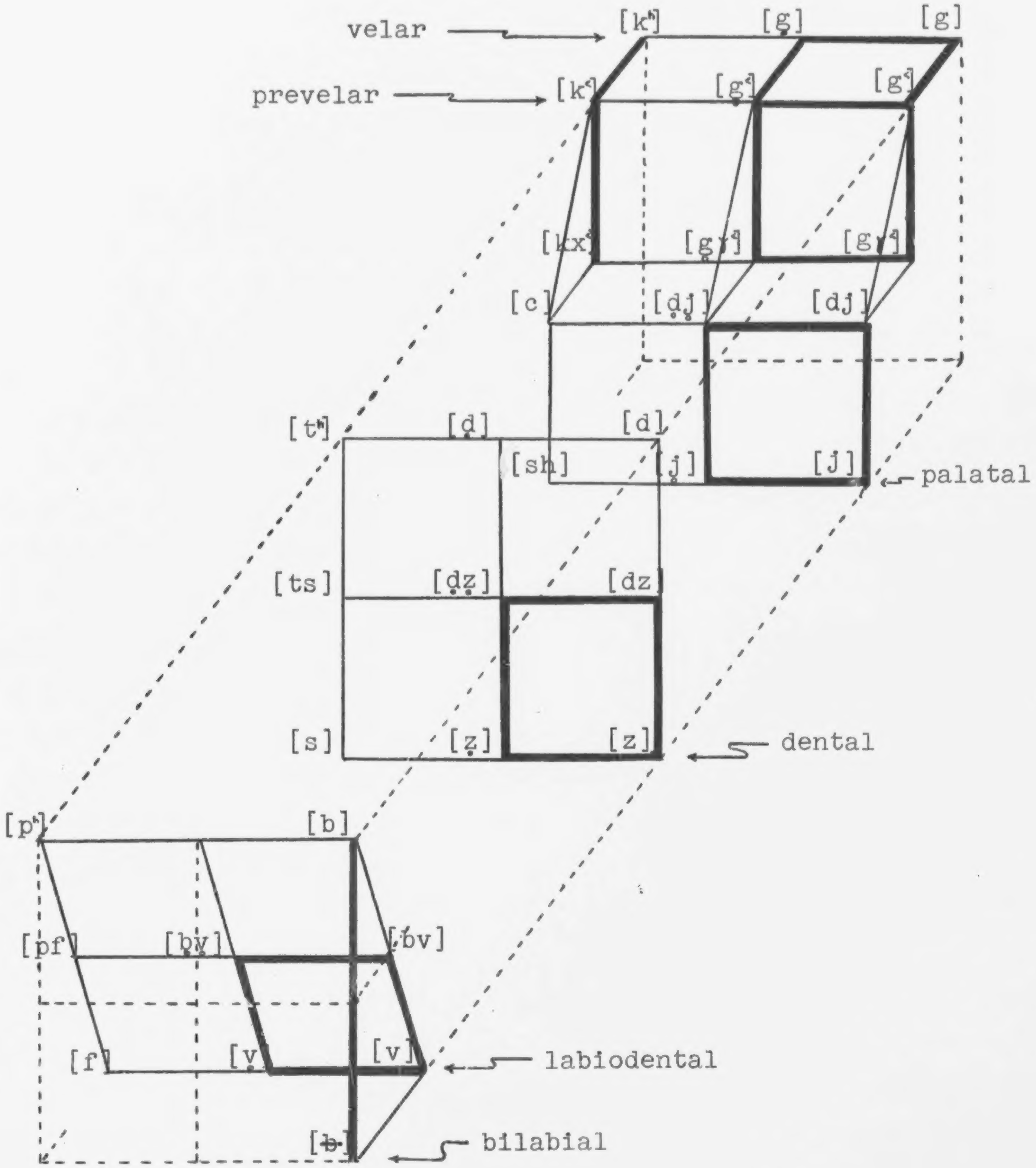

velar
prevelar
[kʷ]
[g]
[g]
[k]
[g]
[g]
[kx]
[gɣ]
[gɣ]
[c]
[dj]
[dj]
[tʷ]
[d]
[d]
[sh]
[j]
[j]
palatal
[ts]
[dz]
[dz]
[s]
[z]
[z]
dental
[pʷ]
[b]
[pf]
[bv]
[bv]
[f]
[v]
[v]
labiodental
[b]
bilabial

Diagram 4.

The obstruents of Kirundi: phonetic and phonemic relationships.

guistic terminology, they are 'allophones' of a single 'phoneme'.) Thus, the voiced fricative [z], the voiceless [z̥], the voiced and voiceless affricates [dz], [d̥z̥] are all members of a single Kirundi phoneme, usually written /z/. Note the parallel relationships among /j/ ([j], [j̥], [dj], [d̥j̥]), and /v/ ([v], [v̥], [bv], [b̥v̥]). The phoneme /b/ includes the voiced stop [b], but also the voiced bilabial fricative [ƀ]. The phoneme /d/ includes [d], which like [b] is a voiced stop, but the other allophone of /d/ is an unvoiced, weakly articulated stop [d̥], rather than a voiced fricative. The diagram thus summarizes in graphic form not only the symmetries but also the violations of symmetry which are to be found in the relationships among the obstruent consonants of Kirundi.

The consonant phonemes of Kirundi are pronounced as follows:

/p/	[^{p}h]	After /m/: A very heavy puff of air, usually but not always preceded by very brief complete stoppage of the air at the lips, and also at the entrance to the nasal passages. [Technically, a voiceless, heavily aspirated bilabial stop, alternating freely, with a strong [h]-like sound.]	impuúzu mpejeje	'cloth' 'I've finished'
	[p^{h}]	In other positions: momentary complete stoppage of the air stream at the lips, followed by a noticeable puff of air. [Technically, a voiceless, fortis, aspirated bilabial stop.]	urupaapuro umupáka	'paper' 'boundary'

/t/	[ᵗh]	After /n/: A very heavy puff of air, usually but not always preceded by very brief complete stoppage of the air stream by the tongue tip at the upper teeth, and also at the entrance to the nasal passages. [Technically, a voiceless heavily aspirated apicodental stop, alternating freely with a strong [h]-like sound.	ikiintu ntaa	'thing' 'there is not'
	[tʰ]	In other positions: momentary complete stoppage of the air stream by the tongue tip at the upper teeth, followed by a noticeable puff of air. [Technically, a voiceless fortis aspirated apicodental stop.]	gutáangura zitatu	'to begin' '3'
/k/	[ᵏh]	Between /ny/ and /i/ or /e/: A very heavy puff of air, usually but not always preceded by stoppage both in the mouth and at the entrance to the nasal passages. The stoppage in the mouth is made between the back of the tongue and an	nké nkina...	'few' 'I play'

	area near the boundary of the soft and hard palates. [Technically: a voiceless, heavily aspirated prevelar stop, alternating freely with a strong [h]-like sound.]		
[ᵏh]	*Between /ny/ and other vowels:* As above, except that the stoppage in the mouth is at the soft palate. [Technically, a voiceless, heavily aspirated (dorso)velar stop, alternating freely with a strong [h]-like sound.]	kuroonka inkoofeero	'to receive' 'hat'
[kx‘]	*Before /i/, /e/ and not after /ny/*: momentary complete stoppage of the air stream by the back of the tongue against a point near the boundary of the soft and hard palates, followed by friction. [Technically, a voiceless prevelar groove affricate.]	ikí gukenera	'what' 'to need'

	[kʰ]	Before other vowels and not after /ny/: As above, except that stoppage is at the soft palate. [Technically, a voiceless, fortis, aspirated velar stop.]	umukáaté gukóra	'bread' 'to do'
/b/	[b]	After /m/: Complete stoppage both at the lips and at the entrance to the nasal passages. Voice vibration continues throughout the stoppage. [Technically, a voiced bilabial stop.]	imbóga igitaambara	'vegetables' 'fabric'
	[ƀ]	In other positions: either [b], as above, or a sound in which audible friction is produced at the lips, requiring constriction but not complete stoppage of the air stream. The [ƀ] variant is especially common between vowels. [Technically, a voiced bilabial fricative.]	kubaaza bashitse kuraaba	'to work wood' 'they've arrived' 'to examine'
/d/	[d]	After /n/: Complete stoppage both between the tongue tip and the	ndoondera abaándi	'I look for' 'other (people)'

		upper teeth, and at the entrance to the nasal passages. Voice vibration continues throughout the stoppage. [Technically, a voiced lenis apicodental stop.]		
	[d̥]	In other positions: either [d], as above, or a stop during which the voice is interrupted. [Technically, a voiceless, lenis apicodental stop.]	umudúga daatá	'automobile' 'my father'
/g/	[gʿ]	Sometimes after /ny/ and before /i/, /e/: Complete stoppage at the entrance to the nasal passages and also between the back of the tongue and an area near the boundary of the soft and hard palates. Voicing continues throughout the duration of the stop. [Technically, a voiced prevelar stop].	ngeenda ngira iraángi	'I go' 'I do' 'ink'
	[gɣʿ]	Sometimes after /ny/ and before /i/, /e/: Stoppage		

	as for [g] (above), followed by audible friction at about the same position in the mouth. This sound is reminiscent of the first sound in English judge, but it is not the same. It is also different from Kirundi [dj] (below). [Technically, a voiced prevelar groove affricate.]		
[g]	Otherwise after /ny/, and sometimes in any of the other environments described for /g/: Stoppage between the back of the tongue and the soft palate. [Technically, a voiced velar stop.]	umugɤre kugaruka	'woman, wife' 'to return'
[g̥],[gɣ̥] [g] [g̤ɣ̤]	Not after /ny/: When /g/ does not follow its nasal counterpart /ny/, it is usually voiceless, but unlike /k/, it is weakly articulated and is not followed by a puff of air. This kind of articulation is symbolized by placing a		

		small circle beneath the letter. [Technically, a voiceless lenis stop or affricate.]		
/f/	[f]	Audible friction produced by constriction of the air flow between the lower lip and upper teeth. Voice vibration ceases during the production of this sound. [Technically, a voiceless, fortis labiodental fricative.]	gufásha imfúra	'to help' 'firstborn'
/s/	[s]	Very much like English s in see, but perhaps a bit farther forward toward the tip of the tongue and the back of the upper teeth. [Technically: a voiceless fortis apicodental slit fricative.]	gusa nsoma	'only' 'I read'
/sh/	[sh]	Very much like English sh in she. [Technically, a voiceless fortis lamino-palatal groove fricative.]	ubushaza nshobora	'pease' 'I can'

/v/	[v]	After /m/: Very much like English v in ever. [Technically, a voiced labiodental fricative.]	imvúra	'rain'
	[ṿ],[ḅṿ] [bv],[v]	Elsewhere: like [v], except that the friction may be preceded by momentary stoppage at the lips [bv], and the sound may be voiceless but weakly articulated [v], [bv].	kuvúga kuva	'to speak' 'to [go] from'
/z/	[z]	After /n/: Very much like English z in plaza, but perhaps farther forward toward the tongue tip and the back of the upper teeth. [Technically, a voiced apicodental fricative].	inzóka	'snake'
	[ẓ],[ḍẓ] [z],[dz]	Elsewhere: Like [z], except that the friction may be preceded by momentary stoppage at the lips [dz], and the sound may be voiceless but weakly articulated [ẓ], [ḍẓ].	akazi guhéza	'work' 'to finish'
/j/	[j]	After /ny/: Somewhat like the first consonant sound of English azure, or like the French consonant in juge.	nje	'that I go'

		[Technically, a voiced laminopalatal groove fricative.]		
	[j],[dj] [j̣],[ḍj̣]	Elsewhere: Like [j], except that the friction may be preceded by momentary stoppage [dj], and the sound may be voiceless but weakly articulated [j̣], [ḍj̣].	Bujuumbura kuja	'Bujumbura' 'to go'
/pf/	[pf]	Like Kirundi [p] (without the puff of air) plus Kirundi [f]. [Technically, a voiceless fortis labial affricate.]	gupfá	'to die'
/ts/	[ts]	Like Kirundi [t] (without the puff of air) plus Kirundi [s]. [Technically, a voiceless fortis apicodental affricate.]	gutsiinda Abatuutsi	'to win' 'Batutsi'
/c/	[c]	Like Kirundi [sh] preceded by momentary stoppage at the same position. [Technically, a voiceless, fortis palatal affricate.]	gucúra umuceri	'to work metal' 'rice'
/m/	[m]	Very much like English m. [Technically, a bilabial nasal continuant.]	ubumanuko	'south'

/n/	[n]	Like English n except that stoppage in the mouth is made farther forward toward the tip of the tongue and the back of the upper teeth. [Technically, an apicodental nasal continuant.]	ubumanuko	'south'
/ny/	[ŋ]	Before /k/, /g/. Like the sound that is spelled ng in English singer (and not in finger). Stoppage in the mouth is at the soft palate. [Technically, a dorsovelar nasal continuant.]	nkora gutáangura	'I do' 'to begin'
	[ny]	Elsewhere: Much like the sounds spelled gn in French gagner, or ñ in Spanish cañon. Stoppage in the mouth is at the hard palate. (Note that the letters ny, as used here both between // and between [], stand for a single sound, and not for /n/ followed by /y/. This symbol has been adopted in order to minimize conflict with	inyoni kunywá	'bird' 'to drink'

	the established conventions of Kirundi spelling.) [Technically, a palatal nasal continuant.]		
/r/	A flap, or tap of the tongue tip against the gum ridge.	kuroonderera	'to look for, for someone'
/h/ [h] [ɦ]	Something like English h in how, except that voicing may continue throughout the duration of the sound ([ɦ]).	aha héehé	'here' 'where?'
/w/ [w] etc.	After consonants: Pronounced in a great variety of ways: /sw/ often sounds like [skw], /mw/ usually sounds like [my], /rw/ may sound like [rgw], with or without a short vowel-like sound between the [r] and the [g]. Elsewhere: much like English w in away.	umwáana icaámbarwa umwíishwa kubwá	'child' 'clothing' 'man's sister's child' 'according to'
/y/ [y] etc.	After consonants: Like /w/, /y/ after various consonants is pronounced in quite different ways. After /m/ it usually sounds like [ny]; the sequence /vy/ may contain [z] immediately after the [v], /ry/ may sound like [rtky].	gutyó kuryá myiínshi vyiínshi	'like that' 'to eat' 'many' 'many'

2

INTRODUCTION

Ce livre ne constitue qu'un élément d'un cours élémentaire de Kirundi. L'autre élément indispensable à ce cours, est une personne qui parle la langue et puisse aider l'étudiant. De plus, il existe une série de bandes magnétiques qui pourraient lui être utiles. En toute franchise, ce cours est un abrégé et ne couvre que les éléments fondamentaux de la langue. A la fin de ce cours, l'étudiant doit pouvoir accomplir trois choses:

1. Il doit pouvoir utiliser couramment et avec une bonne prononciation quelques phrases et quelques mots d'usage courant en Kirundi.

2. Il doit pouvoir comprendre facilement et employer aisément les tournures grammaticales élémentaires telles que les désinences verbales et les préfixes d'accord grammaticaux.

This book is one part of a short basic course in Kirundi. The other necessary part of the course is a speaker of the language who can serve as tutor. In addition, there is a set of tape recordings which most students will find useful.

This course is quite frankly short, and covers only the fundamentals of the language. Anyone who completes it should be able to do three things:

1. He should be able to use fluently and with good pronunciation a few of the most common sentences and words of Kirundi.

2. He should be able to understand easily, and employ readily, the fundamental grammatical devices of the language, particularly the verb inflections and the concordial prefixes.

3. He should be accustomed to taking increasing amounts of responsibility in the process of learning more of the language, with the help of Barundi who are not professional language teachers.

3. Il doit avoir acquis l'habitude de prendre de plus en plus de responsabilités pour améliorer ses connaissances de la langue en recherchant l'aide de Barundi qui ne seraient pas nécessairement professeurs de métier.

Ce sont ces trois buts que l'étudiant doit avoir présents à l'esprit pour déterminer l'usage du livre et des bandes magnétiques:

1. Il doit répéter les phrases des dialogues jusqu'à ce qu'il puisse les débiter sans effort et sans erreur marquante de prononciation. (Une mauvaise prononciation, particulièrement dans les tons, diminue beaucoup plus sérieusement l'intelligibilité en Kirundi que dans beaucoup d'autres 'langues à tons'.)

2. Il doit travailler à fond les exercices et ne pas se contenter de les faire une ou deux fois.

3. Il doit user

These are the three goals of the course, and they have implications for the ways in which the student should use the materials in the book and on the tapes:

1. He should practice the sentences of the basic dialogues until he can roll them off his tongue without conscious effort, and without noticeable mispronunciations. (Inaccurate pronunciation, particularly of the tones, reduces intelligibility much more seriously in Kirundi than in many other African tone languages.)

2. He should practice the exercise material intensively, and not just skim through it once or twice.

3. He should use initiative, imagination, and ingenuity to find ways of increasing the amount of responsibility which he takes in dealing with the practice materials. So, for example, he will not be content to repeat like a parrot. As soon as repetition after the instructor or the tape

d'initiative, d'imagination et d'ingéniosité pour trouver des moyens d'augmenter sa part de responsabilité dans l'utilisation des exercices pratiques. Ainsi, par exemple, il ne se contentera pas de répéter comme un perroquet. Dès qu'il n'aura plus de difficulté à répéter après le modèle, il devra essayer d'anticiper la phrase suivante, que ce soit dans un dialogue ou dans un exercice; et plus tard essayer d'adapter les textes écrits ou enregistrés afin de pouvoir transposer les phrases apprises et les employer dans la situation où il se trouve.

On trouvera à l'Unité I et tout le long du cours, des suggestions particulières pour l'emploi de ces textes.

becomes easy, he will aim at anticipating the next sentence, whether in dialogue or drill, and later at adaptation of the printed and recorded materials in order to say something that is of real communicative value in the situation where he finds himself.

Specific suggestions for use of these materials will be given in Unit 1 and at other points throughout the course.

Manière de présenter chaque nouvelle série de phases de base.

1. L'élève ne doit pas regarder les phrases avant d'avoir appris à les prononcer parfaitement. Il ne doit même pas y jeter un coup d'oeil. S'il les regarde trop tôt, il entendra presque certainement—ou croira entendre—des sons semblables à ceux représentés par ces mêmes lettres en anglais ou dans une autre langue européene. S'il attend d'avoir appris à prononcer la phrase en kirundi, il aura l'occasion d'entendre les sons tels qu'ils sont réellement prononcés par son instructeur.

2. Manière d'écouter les phrases.

L'instructeur doit commencer par lire à haute voix deux ou trois fois la liste des phrases de base. L'étudiant doit écouter soigneusement sans essayer de répeter. L'instructeur doit toujours parler à une vitesse normale. Il doit éviter de parler plus lentement

A procedure for use with each new set of basic sentences.

1. The student should not look at the sentences until after he has learned to pronounce them very well. He should not even glance at them briefly. If he looks at them too soon, he will almost certainly 'hear'—or think he hears—the sounds for which the letters stand in English or in some other European language. If he waits until after he has learned to pronounce the Kirundi, he will have given his ear an opportunity to hear the sounds as they are really pronounced by his tutor.

2. Listening to the sentences.

The tutor should begin by reading the entire list of basic sentences aloud two or three times. The student should listen carefully, without trying to repeat. The tutor should speak at all times at a normal conversational speed. He should avoid speaking more ou plus distinctement qu'il ne le ferait s'il parlait avec d'autres personnes pour lesquelles le kirundi est la langue maternelle. Les élèves doivent garder leurs livres fermés.

3. Manière de répéter les phrases après l'instructeur.

L'instructeur doit dire la première phrase à vitesse normale, et laisser les élèves l'imiter. Si leur imitation est tout à fait correcte, il doit passer immédiatement à la phrase suivante. Le livre des élèves est toujours fermé.

a) Si la phrase semble trop longue, l'instructeur ne doit en prononcer qu'une petite partie, puis une plus longue, et finalement la phrase entière. Par exemple, la phrase /Nkora kuu baanki ya Rwaanda Uruundi/ peut se découper ainsi:

slowly or more distinctly than he would ever speak with other persons for whom Kirundi is the mother tongue. The student's book should remain closed.

3. Learning to repeat the sentences after the instructor.

The tutor should say the first sentence at normal speed, and let the students imitate him. If their imitation is completely correct, he should then go on to the next sentence. The student's book is still closed.

a) If the sentence seems to be too long, the tutor should pronounce one small part of it, then a slightly longer part, and finally the entire sentence. For example, the sentence /Nkora kuu baanki ya Rwaanda Uruundi/ might be built up as follows:

Uruundi.
Rwaanda Uruundi.
ya Rwaanda Uruundi.

Nkora
Nkora kuu baanki
Nkora kuu baanki ya Rwaanda Uruundi.

b) Si un élève continue à faire des erreurs de prononciation, l'instructeur doit le corriger en répétant correctement le mot que l'élève a mal prononcé. Ainsi, par exemple:

b) If a student still makes a mistake in pronunciation, the tutor should correct him by repeating correctly the word that the student has mispronounced. So, for example:

Tutor:	Ndahageze vuba.	
Student:	Ndahakeze vuba.	(a mistake)
Tutor:	Ndahageze.	
Student:	Ndahageze.	
Tutor:	Ndahageze vuba.	
Student:	Ndahageze vuba.	

Traiter ainsi toutes les phrases du dialogue.

4. Manière d'apprendre le sens des phrases.

Jusqu'ici l'élève ne sait pas encore le sens des phrases qu'il répète. Si on lui donne trop tôt la signification des phrases, il aura une forte tendance à leur donner une intonation anglaise.

4. Learning the meanings of the sentences.

Up to this point, the student has not been told the meanings of the sentences he is practicing. If he is told the meanings too soon, he will have a very strong tendency to use English intonations on the sentences.

Maintenant l'instructeur donne la première phrase et demande à l'élève de répéter après lui. Ensuite il lui donne la phrase anglaise équivalente et l'élève donne la phrase en kirundi. Si les élèves font la moindre faute, l'instructeur doit redonner la phrase en kirundi et faire répéter les élèves après lui.

Traiter ainsi chaque phrase jusqu'à ce que les élèves puissent donner les phrases en kirundi, rapidement et sans faute.

5. Lecture à haute voix.

Maintenant, pour la première fois, les élèves doivent ouvrir leurs livres et lire à haute voix après l'instructeur. Quand ils peuvent faire cela facilement ils peuvent alors s'exercer à lire à haute voix sans que le modèle leur soit donné.

Dans ce cours nous utilisons [ ] et ( ) et (' ') dans les phrases

Now the tutor should say the first sentence, and have the students repeat it after him. Then he should give the equivalent English sentence and the students should reply with the Kirundi sentence. If the students make any mistakes at all, the tutor should say the Kirundi sentence again and have them repeat it after him.

Each sentence should be treated in this way, until the students can give the Kirundi sentences promptly and without error.

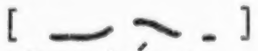
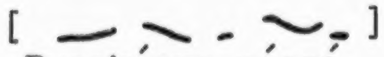
5. Reading aloud.

Now for the first time, students should open their books and read aloud after the tutor. When they can do this easily, they may practice reading aloud independently.

In the English equivalents for Kirundi expressions in this anglaises équivalentes aux expressions en kirundi. Les crochets [ ] renferment des mots anglais qui n'ont pas d'équivalent en kirundi mais qui sont nécessaires pour traduire une expression kirundi en anglais courant. Les parenthèses renferment des mots qui sont les équivalents anglais de mots qui, en kirundi, sont nécessaires à la phrase mais qui seraient inutiles dans la phrase anglaise. On se sert de parenthèses avec guillemets 'simples' pour indiquer une traduction littérale.

course, use is made of [ ], ( ), and (' '). Square brackets [ ] enclose English words which have no counterpart in the Kirundi, but which are needed in order to make good translations into idiomatic English. Parentheses ( ) enclose words which are English counterparts of something in the Kirundi sentence, but which would not ordinarily be used in the English equivalent. Parentheses with single quotes are used to indicate a literal English version of a sentence.

Dialogue 1.

1A[6]	 Bwaakéeye.	(A morning greeting.)
	~izá[1]	good
	néezá	well
2B	 Bwaakéeye néezá.	(Reply to the above.)
	izína (5, 6)[2]	name
	ri-	(a prefix agreeing with /izína/)
	~aanje	my
	́ni	is, are

3A	[ˊ ˋ - — ≤ ≥] Izína ryaanjye ´ni [- ⌒ -] Yohaáni.	My name is John. ('I am called John.')
or:	Niitwa Yohaáni.	
	n-	I
	-ri^{3}	to be
	Umunyaameeriká (1, 2)	person from America
4A	[- - — — ˊ -] Nd$_{i}$ ^{5}Umunyaameeriká.	I'm an American.
	-kóra (-kóze)^{4}	to do, work
	ku-	(a general locative prefix)
	ibaánki (9, 6 or 10)	bank
	i-	(prefix agreeing with /ibaánki/.)
	˜a	a genitival particle
5B	[- — - ˊ - - -] Ndi Aandereyá, nkora [— ⌒ - - — -] kuu baánki ya Rwaanda [- ⌒ -] Uruúndi.	I'm André. I work at the bank of Ruanda-Urundi.
	jeewé	I
	mu(rí)	in
6A	[ˏ ≥ - - ˊ ˉ] Jeewé, nkora murí [— - ˊ - - ˏ -] 'consulat américain'.	And I work at the American Consulate.

-ra-	(a verb prefix)
-ha-	(a prefix indicating that the object of the verb is a place)
-gera (-geze)	to arrive
vubá	recently

[- - - - / -]
7A Ndahageze vubá. — I've just recently arrived here.

´nicó	that is it (agreeing with /igitúma/)
igitúma (7, 8)	reason
ntaari	(a negative auxiliary verb)
bwáakubóne	(this form will not be completely analyzed)
-ku-	(2 sg. object prefix)
-bóna (-bóonye)	to see

[⌝ ⌝ / \ - — /]
8B A. ´Nicó gitúma ntaari
[\ - \ -]
bwáakubóne. — Ah! That's the reason [why] I haven't seen you [before].

[- ⌣ -]
9B ´Ni néezá. — It's good ('well') [to see you].

Dialogue 2.

10C	[- - — — ´ -] Nd$_i$ Umunyaameeriká.	I'm an American.
11C	[´ ` - - — — ´ -] Wew$_e$´ ur$_i$ Umunyaameeriká?	Are you an American?
12D	[- - — - ´ -] Oya. Nd$_i$ Umunyaafiriká.	No, I'm an African.

Dialogue 3.

13E	[- - - ⌒ -] Ur$_i$ Umuruúndi?	Are you a Murundi?
14F	[- - - — -] Oya. Nd$_i$ Umunyarwaanda.	No, I'm a Munyarwanda.

Dialogue 4.

15G	[— — - ´ `] Ukora muri 'consulat [ ] américain'?	Do you work at the American Consulate?
16H	[‿ - ` ` ´ -] Eegó. ´Nihó nkorá.	Yes, I do. ('It is there that I work.')
17G	[- - ´ ` ´ -] Ugeze háno vubá?	Did you arrive here very recently?
18H	[‿ -] Eegó.	Yes, I did.

Footnotes

1. The symbol (~) is placed before stems that take the full set of concordial prefixes but not person-number or tense prefixes. These stems are called ADJECTIVES.

2. Numbers in parentheses after a noun indicate the sets of prefixes which are used with that noun and in words which agree with it. The number before the comma refers to the singular, the number after it to the plural.

3. The hyphen placed before a stem in the buildups indicates that the stem takes inflection for person-number and for tense. Such stems are called VERBS.

4. For most verbs, two stem forms are given. The first of the two, called the 'imperfective stem', is the stem used in the infinitive. The second stem, which always ends in /-e/, is called the 'perfective stem.' The differences between these two stems will be discussed in Unit 5.

5. Every Kirundi word ends with a vowel. Many Kirundi words begin with vowels. When a word that begins with a vowel follows another word in the same phrase, the final vowel of the word that precedes is usually omitted, or 'elided.' In order to remind the student of this fact, the elided vowel is dropped a bit below the level of the line.

In connected speech, these elisions seem to be obligatory. At the same time, however, the student should remember that if he breaks the chain of speech by pausing between words, the final vowel of the word before the pause must be pronounced.

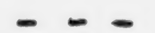
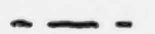
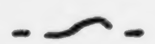
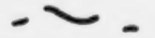
It is suggested that the student practice once or twice reading through Dialogues 2 and 3 both with and without pauses between the words. For purposes of memorization, the elided form should be used exclusively.

6. Each sentence in a dialogue is preceded by a number and a letter. The numbers run serially through all the dialogues of a single unit, and may be used for referring to individual sentences. The letters indicate the speaker. After the dialogue has been learned, the instructor and individual students may thus take turns assuming 'Role A,' 'Role B', etc.

1. A note on the use of the terms 'pitch' and 'tone'.

In order to understand many of the notes in this course, it is necessary to distinguish clearly between 'pitch' and 'tone'

The word PITCH, as used here, will refer to the fundamental frequency of vibration of the vocal cords—to placement on a musical scale. The indication of absolute pitch would be useless; RELATIVE PITCH is shown graphically within square brackets. Syllable boundaries are represented as breaks in the line. Vowel length is represented by the length of the line segments:

inzira	[]	path
kuduuga	[]	to climb
abaándi	[]	others
ni néezá	[]	it's nice

'Pitch', then, refers to a physical phenomenon measurable in the laboratory.

Pitch fluctuations are of course found in all languages. In many languages, however, the student can get by with ignoring them, using instead the pitch patterns of his own native language. The result may sound strange, but it will still be intelligible.

In Kirundi however, as in most African languages, pitch has functions which it does not have in English. Thus,

kuvuvura, with pitches [- - — —] means 'to break a piece off'.
kuvúvura, with pitches [ˊ ˋ _ _] means 'to walk haltingly in the dark'.

Pitch, then, may be the only audible difference between two words of entirely different meanings. To say the same thing in technical terms, Kirundi has LEXICALLY SIGNIFICANT distinctions of pitch.

But even more important than the lexical function of Rundi pitch is its place in the grammatical system of the language. Compare the following six forms, all of which have first person plural subjects, and contain the same stem /-kúbuura/ 'to sweep'. The differences among them are of a grammatical nature:

twaakubuuye	[— - — -]	'we swept [today]'	(cannot be the last word in the sentence)
twaakúbuuye	[ˊ ˋ — -]	'we swept [today]'	(can be the last word in the sentence)
twáakúbuuye	[∖ ˋ — -]	'we having swept [today]'	
twaakubúuye	[— - ∖ -]	'which we swept [today]'	

twaákubuuye	[⁄ _ __ _]	'we swept [before today]'	(cannot be the last word)
twáákubuuye	[¬ _ __ _]	'we having swept [before today]'	" "

or these three forms:

tuzookubuura	[_ ___ ___ _]	'we will sweep [not immediately]'
túzookúbuura	[ˋ ‿ ˋ __ _]	'we going to sweep [not immediately]'
tuzóokubuura	[- ⁀ˎ __ _]	'which we will sweep [not immediately]'

The foregoing are examples of the GRAMMATICAL SIGNIFICANCE of pitch.

Because of the important lexical and grammatical functions of pitch in Kirundi, the writer of a textbook in the language must record them in some way; whoever teaches Kirundi must be careful that his students get the pitches right, as well as the vowels and consonants; and the student must make these matters the object of much patient effort.

There are reasons, however, why the direct graphic representation of pitch ([_⁀_], [- ‿ _], etc.) is not the optimum method in the practical study of Kirundi. Most obviously, it is visually cumbersome and typographically expensive. More important is the fact that such a system actually presents too many details. It is suitable to the beginner because it does provide him with an immediately usable picture of pitch relationships. It does so, however, in a way which fails to throw into sharp focus the underlying consistencies and regularities in the way Kirundi uses pitch. Graphic writing of pitch is also difficult to use in connected discussion of these matters. It is principally for these reasons that we shall introduce a set of units called 'tones'.

A tone is not a physical entity. It is an abstraction which is made for the purpose of clearer and more efficient description of the physical phenomena of pitch, and more especially for discussion of the contrasts among various pitch patterns. Each tone has one or more physical realizations in terms of pitches.

In Kirundi, as in many other Bantu languages, the pitch phenomena are best described in terms of two tones, called LOW HIGH. Low tone is quite simple: its typical realization is as a level, relatively low pitch:

guhaga	[_ _ _]	'to force, to fill with air'
guhaaga	[_ __ _]	'to eat enough'

As its name implies, high tone ordinarily involves the use of a relatively high pitch, but this pitch is not level. It most commonly consists of a rise followed immediately by a fall:

gufásha	[ˊ ˋ _]	'to help'

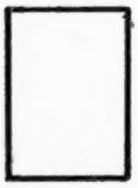
But in addition to tone, a full description of the pitch phenomena of Kirundi requires at least two additional concepts. Both have to do with the placement of the tones along the time axis.

The first of these concepts is the 'mora'. A MORA is a unit of vowel length. Vowels in Kirundi may consist of either one or two moras, and no more. A two-mora vowel is indicated in writing by doubling the vowel letter:

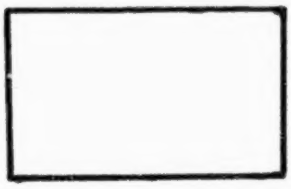
kubaza	[ˊ ˋ _]	'to ask'
kubaaza	[_ __ _]	'to work wood'

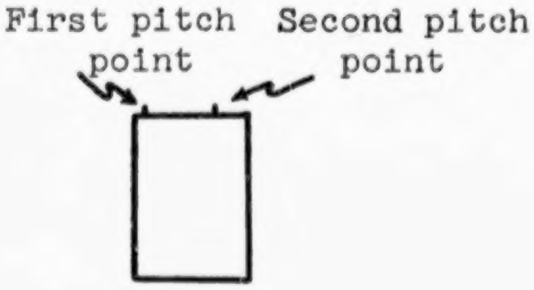
The second concept having to do with the location of the peak of a high tone on the time axis is 'pitch point.' The high tone may be attached to a vowel (whether long or short) at either of two PITCH POINTS. The facts may be represented graphically somewhat as follows:

One-mora
vowel

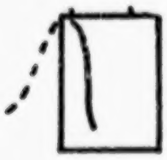


Two-mora
vowel

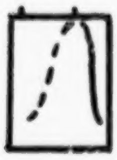




Single-mora vowel
with high tone on
first pitch point



Single-mora vowel
with high tone on
second pitch point



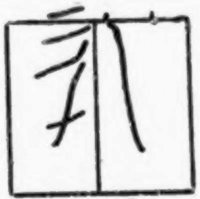
Two things should be noted here:

(1) There is never more than one high tone per mora; that is to say, it is impossible to have high tones on both the

first and the second pitch point of a short vowel at the same time.

(2) If high tone occurs on the first pitch point, the first part of it spills over onto the preceding vowel.

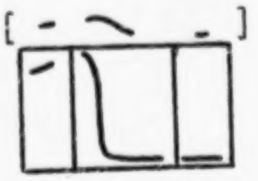
This 'spillover' may consist of a rising pitch on the preceding syllable, as shown in the preceding figures. But it may also be realized in any of the ways indicated in this figure:



syllable with which the
high tone is primarily
associated.

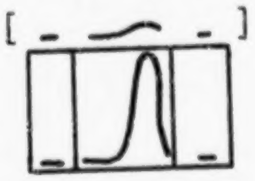
On long (two-mora) vowels, there are still only two, and not four pitch points: a high tone may occur at the beginning of the first mora, or near the end of the second mora:

abáana



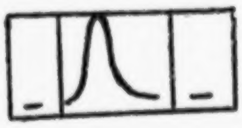
'children'

abaándi

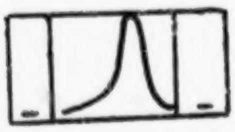


'others'

but not:

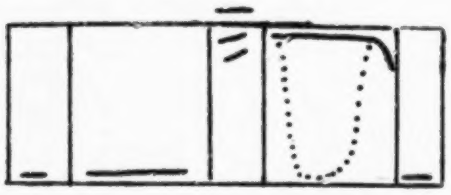


or:



High tone may occur on both the pitch points of the same long vowel. This DOUBLE HIGH TONE is realized as high level with a short drop at the very end.

abaantu bóóse



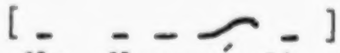
'all people'

The term 'pitch point' will not be used in this course. Instead, a high tone which occurs on the first pitch point of a vowel will be called an ANTICIPATED HIGH TONE. A high tone that occurs on the second pitch point, and which therefore does not spill over onto the preceding syllable, will be called an UNANTICIPATED HIGH TONE.

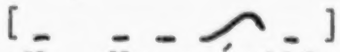
On long vowels, anticipated and unanticipated high tones are written /-áa-/ and /-aá/ respectively. On a short vowel, they are written /-á-/ and /-ǎ-/. Double high tone is written /-áá-/.

2. A note on pitch in yes-no questions.

Compare the pitches in these two sentences:



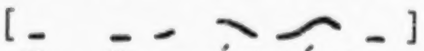
Ur$_1$ Umuruúndi.	You are a Murundi.



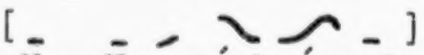
Ur$_1$ Umuruúndi?	Are you a Murundi?

The conspicuous difference between them is that the pitch rise in the yes-no question is much sharper than in the statement.

The foregoing example has only one high pitch in each sentence. The following sentences have more than one:



Ur$_1$ Umunyéekoóngo.	You are a Congolese.



Ur$_1$ Umunyéekoóngo?	Are you a Congolese?

These two sentences illustrate the fact that the exaggeration of pitch in yes-no questions applies to all the highs in the sentence, not just to the last.

Some sentences contain no highs at all. For example:

[- - - - — -]
Ur$_1$ Umunyarwaanda. You are a Munyarwanda.
[: - - - ~ _]
Ur$_1$ Umunyarwaanda? Are you a Munyarwanda?

In this pair of sentences, the yes-no question may differ from the statement in that it has a high pitch on the first syllable, or in ending on a lower pitch than the statement, or in both of these respects.

The sum of these ways in which yes-no questions differ from statements with respect to pitch will be termed YES-NO QUESTION INTONATION. It will not be written with any special symbols in the writing system used in this book. Its presence can be inferred whenever a question mark follows a sentence that does not contain some interrogative word such as /ikí/ 'what?' /ryáarí/ 'when?'.

[For practice in employing the yes-no intonation side by side with the corresponding declarative intonation, see vocabulary supplements at the end of this unit.]

3. A note on anticipated high tone in final position.

Any sentence can be spoken with a DECLARATIVE INTONATION.

Compare these two sentences:

[- ~ -]
Ni neeza. It's fine.

[- ∼ _] Ni neeza?	Is it fine?

The second of these sentences is a yes-no question. In both the statement and the question, the pitch of /-za/ is low, even though it is written with high tone. This same word does have high pitch when it is not at the end of the sentence:

[- ∼ ` _ -] Ni neeza caane.	It is very nice.

The relationship between the pitches of the final syllables of these two sentences is an example of a general principle which may be stated as follows: When a short syllable which in the middle of a sentence has high tone occurs at the end of a sentence, then the pitch of that syllable itself is low. If its high tone is of the 'anticipated' variety, however, the anticipatory rise in the preceding syllable is unaffected by the declarative intonation.

4. A note on the use of subject prefixes.

Compare these two forms:

nkora. . .	I work. . .
ukora. . .	you (sg.) work. . .

The semantic difference between first person singular subject and second person singular subject is matched by the difference between /n-/ (1 sg.) and /u-/ (2 sg.) These two elements are called SUBJECT PREFIXES. Except for imperatives, infinitives, and a few less important forms, every Rundi verb contains a subject prefix.

[For practice in using these two subject prefixes, see Vocabulary Supplements 1 and 2.

The prefixes which stand for personal subjects are given here for reference:

	Singular	Plural
First person	n- _or_ m-	tu- _or_ du- _or_ tw-
Second person	u- _or_ w-	mu- _or_ mw-
Third person	a- _or_ y-	ba- _or_ b-

The choice between /n-/ and /m-/ for first person singular depends on the sound that follows this prefix. The choice among the variant forms of the other prefixes is governed by principles which will be discussed in Unit 2 , Note 4.
[For practice in contrasting the prefixes /n-/ and /u-/, see Vocabulary Supplements 1 and 2.]

5. _A note on the immediate tense._

Unless they are labelled otherwise, all verbs in the first few units of this course are in the same tense, which is called the IMMEDIATE TENSE. The immediate tense may be used when speaking about matters which are generally true:

Nkora ku kivuko.	I work at the port.

It may also be used to refer to actions in the immediate past:

Ndahageze vubá.	I arrived here very recently.

It may even be employed for actions expected in the immediate future, though no examples of this usage have occurred in Unit 1.

It should be noted that the immediate tense is not ordinarily used for actions which are in progress at the present. For this meaning a verb phrase is used. See Unit 22 , Note 1.

Since no other verb forms have been introduced which are in contrast with the immediate tense (except for /ntaari/ and /bwaakubone/, which are not to be made the subject of study at this time), no exercises on this tense are provided in Unit 1.

6. A note on absolute personal pronouns.

Sentence 6 contains the word /jeewé/:

Jeewé nkora murí 'consulat américain'.
'I work at the American Consulate.'

The sentence:

Nkora murí 'consulat americain'.

is also correct, complete, and approximately the same in meaning as the first sentence.

The word /jeewé / is a first person singular pronoun, but it is used much less frequently than its English counterpart 'I'. Its use in a sentence is optional, and has an emphatic function. In this respect, /jeewé / is unlike French je, and more like moi.

The first, second and third person singular and plural pronouns are given here for reference:

	Singular		Plural	
First person	jeewé	'I'	tweebwé	'we'
Second person	wewé	'you (sg.)'	mweebwé	'you (pl.)'
Third person	wéewé	'he, she'	bóobó	'they'

7. A note on the locative prefixes.

Compare these sentences:

Nkora murí 'consulat americain'.

I work at the American Consulate.

Nkora mu rugaánda.

I work in a shop.

Nkora mw iisǒko.

I work at the market.

The locative prefix which appears in all of these sentences is represented differently in each of them: /murí/, /mu-/, /mw-/.

If a noun begins with a consonant (/consulat/, /Yohaáni/), then the long form of the prefix (/murí/) is used.

If a noun begins with /i/ followed by the stem (i.e. Classes 5, 9, 10), then the locative prefix usually has the form /mw-/ and the /i/ is retained.

Otherwise, the form of the prefix that is used is /mu-/.

What has been said about /mu-/, /muri-/ and /mw-/ also applies to another locative prefix which has the forms /ku-/, /kurí-/ and /kw-/. Both prefixes have to do with location. The prefix /mu-/ is more specific, and is frequently translated 'in, within.' The prefix /ku-/ is much less definite, and may be used for general association, as well as for physical location.

[For practice in using the right form of the right locative prefix with various nouns, see Vocabulary Supplement 2.]

8. A note on the copula /ni/.

The form /ni/, as in:

Izína ryaanje ´ni Yohaáni. My name is John.

takes no prefixes of any kind. It is thus, from the point of view of its form, a particle and not a verb.

The particle /´ni/ has anticipated high tone on its vowel if it is not the first word in the sentence and does not follow a pause. If it does stand at the beginning of the sentence or after a pause, it has low tone. This kind of tonal behavior will be termed PROVISIONAL HIGH TONE, symbolized by writing an acute accent before the syllable which has this characteristic.

No exercises are given for practicing the provisional high tone, but the student should listen for fluctuation between low and high tones on /ni/ in the speech of his instructor, according to whether a pause has been left before the word.

9. A note on the combination /n/ plus /r/.

Compare the following forms:

Ndi Yohaáni.	I am John.
Uri Yohaáni?	Are you John?

The verb stem in each of these sentences is the same; its most common form is /-ri/ 'be'. When this morpheme (or any other that ordinarily begins with /r/) occurs immediately after /n/, however, what is actually heard is /nd/, and not */nr/. The combination * /nr/ does not occur at all in Kirundi.

[For practice in this alternation between /r/ and /d/, see Vocabulary Supplement 1.]

Comment utiliser les exercices de substitution.

Un grand nombre d'exercices de ce livre sont conçus de façon à ce que chaque phrase soit en partie semblable à celle qui la précède immédiatement. On peut en trouver un exemple ci-dessous dans le premier groupe de phrases ayant pour but un exercice pratique systèmatique.

1. L'instructeur dit chaque phrase. Les étudiants répètent après lui jusqu'à ce qu'ils soient capables de l'imiter correctement et sans effort.

2. Les étudiants reprennent les mêmes phrases. Il faut s'assurer que chacun comprend la signification de chaque phrase.

3. L'instructeur dit la première phrase et ensuite le mot de la colonne de 'mots clefs', situé en face de la deuxième phrase. L'un des étudiants doit répondre par la deuxième phrase. L'instructeur donne

A procedure for use with substitution drills.

A large number of the practice materials in this book are organized in such a way that each sentence is partly like the one that immediately precedes it. An example is to be found below in the first group of sentences.

1. The tutor says each sentence. The students repeat it after him until they are able to do so easily and correctly.

2. The students go through the same sentences again. Be sure that they all understand the meaning of each sentence.

3. The tutor says the first sentence, and the word from the column of 'cue words', opposite the second sentence. One of the students should reply with the second sentence. The tutor then gives the cue word

alors le 'mot-clef' de la troisième ligne, et ainsi de suite jusqu'à la fin de l'exercice. Ainsi:

from the third line, and so on through the entire series. Thus:

Instructeur: Ur$_i$ Umunyaameeriká? Umuruúndi.
Classe: Ur$_i$ Umuruúndi?
Instructeur: Umunyarwaanda.
Étudiant A: Ur$_i$ Umunyarwaanda?
Instructeur: Umubo.
Étudiant B: Ur$_i$ Umubo?
Instructeur: Umumǒso.
Étudiant C: Ur$_i$ Umumǒso?
Instructeur: Umunyámugaámba.
Étudiant D: Ur$_i$ Umunyámugaámba?
etc.

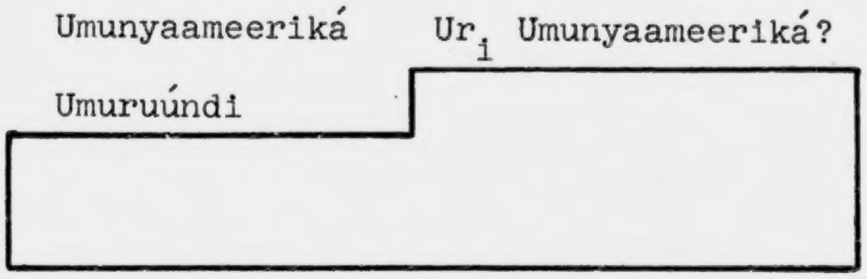
L'exercice est terminé quand les élèves peuvent répondre ainsi à tous les exemples de la colonne de 'mots-clefs', correctement et sans effort.

The drill has been completed when the student can respond in this way, easily and correctly, to all the items from the column of 'cues'.

Pour réviser le même exercice, sans instructeur, l'étudiant

For review of the same material without a live tutor, the doit se servir d'une carte opaque dont un des coins a été découpé:

student may make use of an opaque card with a notch cut out of one corner:

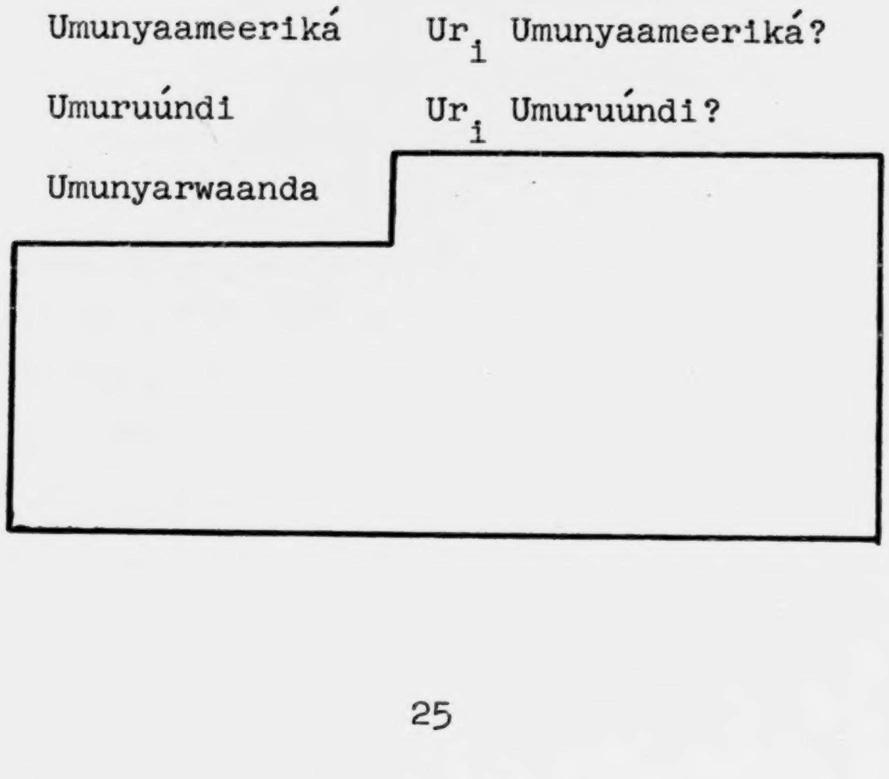


Umunyaameeriká Ur$_i$ Umunyaameeriká?

Umuruúndi

La carte ainsi placée, (voir schéma ci-dessus) l'étudiant doit donner la phrase qui est cachée par le haut de la carte. Quand il a donné la phrase, ou essayé de la donner, il fait descendre la carte d'une ligne pour mettre à jour la phrase qu'il devait donner.

When the card is in this position the student is expected to produce the sentence which is concealed by the top of the card. When he has done so, or attempted to do so, he then pulls the card downward just far enough to expose the sentence that he was to have produced:



Umunyaameeriká Ur$_i$ Umunyaameeriká?

Umuruúndi Ur$_i$ Umuruúndi?

Umunyarwaanda

En procédant ainsi, il obtient à la fois la confirmation immédiate (ou la correction) de sa propre réponse et le mot-clef suivant.

Si on retourne la carte de manière à avoir la partie découpée à droite, on peut se servir des phrases de la 2 ème colonne pour demander les phrases équivalentes en Kirundi.

Comment utiliser les exercices de transformation.

Ce groupe d'exercices se compose de trois colonnes. La colonne 1 comprend les mots-clefs, la colonne 2 contient une série de phrases, et la colonne 3 contient une différente série de phrases.

Dans un exercice de ce genre, les colonnes 1 et 2 peuvent être utilisées comme un exercice de substitution (voir les directives données plus haut pour les exercices de substitution). Ensuite les

Having done so, he receives immediate confirmation or correction of his own response and is simultaneously presented with the next cue.

If the card is turned over so that the notch is on the right hand side, the second column of sentences may be used as a second set of cues.

A procedure for use with transformation drills.

The second group of material for systematic practice consists of three columns. Column 1 consists of cues, Column 2 contains one series of sentences, and Column 3 contains a different series of sentences.

In drill with materials of this kind, Columns 1 and 2 should be used as a substitution drill (see the procedure outlined above for substitution drills). Then Columns 1 and 3 should be used together in the same way,

colonnes 1 et 3 peuvent être utilisées de la même façon en sautant la colonne 2. Finalement, l'instructeur donne le mot-clef, un étudiant donne la phrase correspondante de la colonne 2, et un autre répond par une phrase de la colonne 3. De cette façon, les phrases des exercices de substitution sont combinées en une série de petites conversations de deux lignes.

omitting Column 2. Finally, the tutor gives the cue, one student gives sentence from Column 2, and another replies with the sentence from Column 3. In this way, sentences from the substitution drills are combined into a series of little two line conversations.

Vocabulary supplement 1.

Names for members of various ethnic groups.

'Are you an American?'

Umunyaameeriká 'American'	[- - - — — ⁄ -] Ur$_{i}$ Umunyaameeriká?
Umuruúndi 'Murundi'	[- - - ⌒ -] Ur$_{i}$ Umuruúndi?
Umunyarwaanda 'Munyarwanda'	[= - - - — -] Ur$_{i}$ Umunyarwaanda?
Umubo	[- - - -] Ur$_{i}$ Umubo?
Umumǒso	[- - - ╲ -] Ur$_{i}$ Umumǒso?

	'Are you an American?'	'I'm an American.'	
Umunyámugaámba	[- - / \ - /⌒ -] Ur$_1$ Umunyámugaámba?		
Umutuutsi 'Mututsi'	[- - - — -] Ur$_1$ Umutuutsi?		
Umuhŭtu 'Muhutu'	[- - - \ -] Ur$_1$ Umuhŭtu?		
Umutwá 'Mutwa'	[- - / -] Ur$_1$ Umutwá?		
Umuzuúngu 'European'	[- - - /⌒ -] Ur$_1$ Umuzuúngu?		
Umubirigi 'Belgian'	[- - - - - -] Ur$_1$ Umubirigi?		
Umunyaameeriká 'American'	[- - - — — / -] Ur$_1$ Umunyaameeriká?	[- - — — / -] Nd$_1$ Umunyaameeriká.	
Umuruúndi 'Murundi'	[- - - /⌒ -] Ur$_1$ Umuruúndi?	[- - /⌒ -] Nd$_1$ Umuruúndi.	
Umunyarwaanda 'Munyarwanda'	[- - - - — -] Ur$_1$ Umunyarwaanda?	[- - - — -] Nd$_1$ Umunyarwaanda.	
Umubo	[ ] Ur$_1$ Umubo?	[ ] Nd$_1$ Umubo.	Persons from various parts of Burundi.
Umumŏso	[ ] Ur$_1$ Umumŏso?	[ ] Nd$_1$ Umumŏso.	
Umunyámugaámba	[ ] Ur$_1$ Umunyámugaámba?	[ ] Nd$_1$ Umunyámugaámba.	

Umutuutsi 'Mututsi'	[ ] Ur$_1$ Umutuutsi?	[ ] Nd$_1$ Umutuutsi.
Umuhutú 'Muhutu'	[ ] Ur$_1$ Umuhutú?	[ ] Nd$_1$ Umuhutú.
Umutwá 'Mutwa'	[ ] Ur$_1$ Umutwá?	[ ] Nd$_1$ Umutwá.
Umuzuúngu 'European'	[ ] Ur$_1$ Umuzuúngu?	[ ] Nd$_1$ Umuzuúngu.
Umubirigi 'Belgian'	[ ] Ur$_1$ Umubirigi?	[ ] Nd$_1$ Umubirigi.
Umunyaafiriká 'African'	[- - - — - ´ -] Ur$_1$ Umunyaafiriká?	[ ] Nd$_1$ Umunyaafiriká.
Umuhíindí **or**: Umuhiíndi 'Indian'	[- - ´ ‿ -] Ur$_1$ Umuhíindí?	[ ] Nd$_1$ Umuhíindí.
Umwaárabú 'Arab'	[- - ∫ ´ -] Ur$_1$ Umwaárabú?	[ ] Nd$_1$ Umwaárabú.
Umunyéekoóngo 'Congolese'	[ ] Ur$_1$ Umunyéekoóngo?	[- - ⁀ ⁀ -] Nd$_1$ Umunyéekoóngo.

NB The first vowel of /Umwaarabu/ in the recording of Columns 2 and 3 is long.

NB The difference between tonal patterns on this and the previous recording of the word /Umuhutu/.

Vocabulary supplement 2.

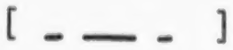
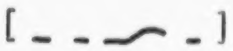
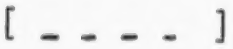
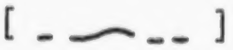
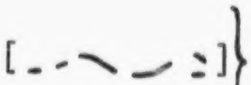
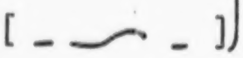
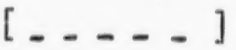
Places where people work. The locative prefixes /ku-/, /mu-/.

	'I work at the American consulate.'	'Do you work at the American consulate?'
'consulat américain'	[_ _ _ - ¬] Nkora murí 'consulat [ ] américain'.	[ ] Ukora murí 'consulat [ ] américain'?
ivuuriro (9, 6) 'hospital'	[- - - — — - -] Nkora mw iivuuriro.	[- - - — — - _] Ukora mw iivuuriro?
isǒko (9, 6) 'market'	[ ] Nkora mw iisǒko.	[_ _ _ — ` _] Ukora mw iisǒko?
muhǐra 'home'	[ ] Nkora mu uhǐra.	[ ] Ukora mu uhǐra?
ibiro (9, 8) 'office'	[ ] Nkora mu biro.	[ ] Ukora mu biro?
urugaánda (11, 9) 'factory, workshop'	[ ] Nkora mu rugaánda.	[ ] Ukora mu rugaánda?
ikivuko (7, 8) 'port'	[ ] Nkora ku kivuko.	[ ] Ukora ku kivuko?
igisagára (7, 8) 'city, town'	[ ] Nkora mu gisagára.	[ ] Ukora mu gisagára?

[NB Graphic tone indications are not written over borrowed words that are shown in their original spellings between quotation marks. This does not mean that these words are exempt from the Kirundi tonal system, however.]

Vocabulary supplement 3.

Some objects which frequently require specification of ownership.

ikiintu	´Nicó kiintu caanje.		'*this* is my thing'
igituúngwa	´Nicó gituúngwa caanje.		'domestic animal'
igitabo	´Nicó gitabo caanje.		'book'
icaámbarwa	´Nicó caámbarwa caanje.		'clothing'
urubáangaangwé	´Nirwó rubáangaangwé rwaanje.		'bicycle'
or: ikiínga	´Niryo kiínga ryaanje		
ipikipiki	´Niyó pikipiki yaanje.		'motorbike'

The corresponding plurals are:

ibiintu	´Nivyó biintu vyaanje.	'*These* are my things'
ibituúngwa	´Nivyó bituúngwa vyaanje.	
ibitabo	´Nivyó bitabo vyaanje.	
ivyaámbarwa	´Nivyó vyaámbarwa vyaanje.	
mbáangaangwé	´Nizó mbáangaangwé zaanje.	
amakiínga	´Niyó makiínga yaanje.	
amapikipiki	´Niyó mapikipiki yaanje.	

N.B. The differences between/ikiintu/and/kiintu/on the one hand, and/nico/and/nirwo/on the other, should not concern the student at this time.

The word /igaári/ or /igaáre/ is also used for 'bicycle'.

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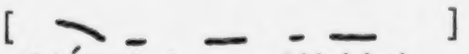
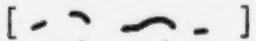
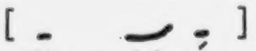
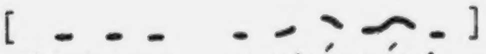
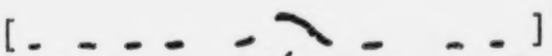
UNIT 2

Dialogue 1.

	n-	[1 sg. subject prefix]
	-ra-	['disjunct' prefix]
	-gira (-gize)	to do
	[- - - ‿ ⌒ -]	
1A	Ndagize bwaakéeye.	('I have done') good morning!
	[‿ ╲ - ∼ -]	
2B	Bwaakéeye néezá.	(Reply to 1.)
	[- ╲ -]	
3B	N$_1$ amáki?	How are you?
	[‿ ∼ -]	
4A	N$_1$ aaméezá.	I'm fine.
	-geenda (gìiye)	to go
	-geenza (-geenjeje)	to cause to go
	-geenzwa (-geenjejwe)	to be caused to go
	[- — ╱ ╲ ╲ -]	
5B	Ugeenzwa n$_a$ ámǎki?	What can I do for you? ('By what are you made to go?')
	-roondera (-roondeye)	to look for
	akazi (12, 13)	work
	[— - - - -]	
6A	Ndoonder$_a$ akazi.	I'm looking for a job.
	-zi	to know
	[- - ╱ ╲ - - - ‿ ╲ -]	
7B	Uzi gukór$_a$ akazi nyabáki?	What kind of work do you know [how] to do?

	-andika (-anditse)	to write
	-andikiisha (-andikiishije)	to cause to write
	imáshiíni (9, 6 or 10)	machine
8A	 Ndáazi kwaandikiish$_a$  imáshiíni.	I know how to type ('to make a machine write').
	vy-	[a prefix used here without an antecedent, to refer to manner]
	˜izá	good
9B	 Ni vyiizá.	That's fine!
	-kenera (-keneye)	to be in need of
	umukáraáni (1, 2)	clerical worker
10B	 Ndakeney$_e$ umukáraáni.	I need a clerk.
	-shobora (-shobotse)	to be able
	-táangura (-táanguye)	to begin
	ubu	now
11A	 Nshobora gutáangur$_a$ ubu?	Can I begin now?
	òyà	no
	-zóo-	[non-immediate future prefix]
	-garuka (-garutse)	to return
	ejó (or:éjo)	yesterday, tomorrow

12B	[-´ — - — - -] Oya geend$_a$ uzoogaruk$_a$ [` -] ějo.	No, go [and] (you will) come back tomorrow.
13A	[⁓ - — - -] Ndíikebaanuye.	Good bye!

Dialogue 2.

14C	[- - - - - ´ ` ⌒ -] Urakeney$_e$ umukáraáni?	Do you need a clerk?
	-mu-	[3 sg. personal object prefix]
15D	[‿ ` - - - - -] Eegó ndamukeneye.	Yes, I need one. ('Yes, I need him.')
	umushuumba (1, 2)	domestic servant
16C	[ ] Urakeney$_e$ abashuumba?	Do you need any domestic help?
	-ba-	[3 pl. personal object prefix]
17D	[‿ ` - - - - -] Eegó ndabakeneye.	Yes, I need some. ('Yes, I need them.')

Dialogue 3.

18E	[- ` - — - — ] Uráazi kwaandikiish$_a$ [ - ` ⌒ -] imáshiíni?	Do you know how to type?
	-bi-	[an object prefix with indefinite reference]

[‿ ≟ - ⌢ - ~ -]
19F Eegó ndabíizi néezá. Yes, I know (it) very well.

[- ‿ -] [- — — -]
20E Ni vyiizá. Uzootaangura Fine! Will you begin tomorrow?

[` -]
ějo?

uwaambere	Monday

[- - — — - -]
21F Oya nzootaangura No, I'll begin on Monday.

[- — - -]
ku wàambere.

NB The word /ejó/ in Lines 12 and 20, like other words that end with anticipated high tone, sometimes is pronounced with high tone on the next to last syllable (i.e. /ějo/or /éjo/) when it stands at the end of a sentence.

1. A note on the singular and plural forms of personal nouns.

Compare the words:

umushuumba	servant
abashuumba	servants

The difference in meaning between singular and plural is matched by the contrast between /umu-/ and /aba-/. The stem is /-shuumba/.

Most, though by no means all, nouns that refer to persons begin with /umu-/ in the singular. Such nouns are said to be members of CLASS 1. Stems which in the singular are members of Class 1 almost always have corresponding plural forms that begin with /aba-/. Such plural nouns are members of CLASS 2. Thus, the notation:

umushuumba (1, 2)

means that the stem /-shuumba/ occurs in a singular noun of Class 1, and in a plural noun of Class 2. (For practice in contrasting this pair of noun classes, see Exercise 2 .)

2. A note on object prefixes.

Compare the words:

Ndakeneye...	I need...
Ndamukeneye.	I need him.
Ndabakeneye.	I need them.

The forms /-mu-/ in the second sentence and /-ba-/ in the third are OBJECT PREFIXES. An object prefix in Kirundi is in many ways like an object pronoun in English, except that the Kirundi object prefix is included within the verb itself. It stands immediately before the root.

The choice of object prefix depends on the person and number, or on the class, of the substantive for which the prefix stands. Thus, /-mu-/ is used where the object is third person singular personal. Its most usual translation in English is 'him' or 'her'. The corresponding plural prefix is /-ba-/.

For reference purposes, the personal object prefixes are given here:

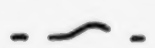
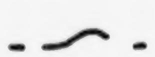
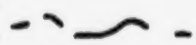
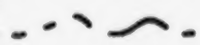
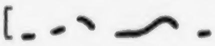
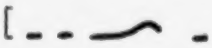
	Singular	Plural
First person	-n- or-m- 'me'	-tu- or -du- or -tw- 'us'
Second person	-ku- or -gu- or kw- 'you (sg.)'	-ba- 'you (pl.)'
Third person	-mu- or -mw- 'him, her'	-ba- 'them'

Non-personal object prefixes are listed in the synopsis p. xxii.

The choice among /-ku-/, /-gu-/, /-kw-/ for the second person singular, and among /-tu-/, /-du-/, /-tw-/ for the first person plural are governed by the same principles as those set forth (Unit 2 , Note 4) for the infinitive prefix.

3. A note on the tones of certain nouns borrowed from European languages and Swahili.

Units 1 and 2 contain a number of nouns that are obviously borrowed from a European language or from Swahili:

ibaánki	[]	'bank'	(French or English)
Yohaáni	[]	'John'	(German)
imáshiíni	[]	'machine'	(French or English)
umushófeéri	[]	'chauffeur'	(French)
umukáraáni	[]	'clerk'	(Swahili, from Arabic)
umuboóyi	[]	'houseboy'	(English — through French?)

The prefixes in these words have been underlined. The part of each noun that is not underlined is its STEM.

A general formula covering the tones of all these nouns may be stated as follows:

(1) The next to last syllable has two moras, and there is a high tone on the second mora of that syllable (e.g. /feé/ in /umushófeéri/).

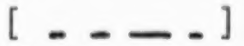
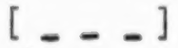
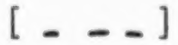
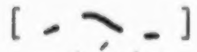
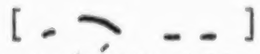
(2) If there is, within the stem, a syllable which precedes the penultimate syllable, it has an anticipated high

tone (p. 16), (e.g. /ká/ in /umukáraáni/) unless (as in /Yohaáni/) it is also the first syllable of the word.

A large proportion of the nouns borrowed into Kirundi will be found to follow the above rules, but there are numerous exceptions. Thus, the word motorcar has come into Kirundi as /umudúga/, and not as */umuduúga/. (Another version of this same loan word is /imódokaári/.)

4. A note on infinitives. .

Compare these forms:

	kumesuura	'to launder'
	kurima	'to cultivate'
	gusoma	'to read'
	gutéeka	'to cook'
	gutáangura	'to begin'

Each of these Kirundi words begins with /ku-/ or /gu-/. Each corresponds rather closely to an English or French 'infinitive.' Accordingly, such forms as these in Kirundi are also labelled INFINITIVES.

The infinitive of a Kirundi verb is important for two reasons. First, like its European counterpart, the infinitive may be used after a wide range of auxiliary verbs:

-zi	gusoma	'to know how to read'
-shobora	gusoma	'be able to read'
-táangura	gusoma	'begin to read'
-shaaka	gusoma	'want to read'
etc.		

Second, the infinitives of the various Kirundi verbs may be divided into two groups. In one group the infinitives have no high tones, while in the other each infinitive has one high tone. This same difference is found in certain other forms of these same two groups of verbs. Once the student has learned to use the infinitive form of a verb with its proper tone, he will have less trouble in remembering which tonal pattern to use in the other forms of the same verb.

When the infinitive prefix has the form /gu/.

It will be noted that some infinitives begin with /gu-/ and others with /ku-/. If the following syllable is a part of the root of the verb, and if that syllable begins with one of a certain group of consonants, then the infinitive prefix itself has the form /gu-/. The group of consonants consists of /p, t, c, k, f, s, sh, h, pf, ts/. These are the voiceless consonants of the language.

The alternation of voiced and voiceless consonants in a prefix before voiceless and voiced consonants, respectively, in the following syllable, is sometimes called 'Dahl's Law.'

When the infinitive prefix has the form /kw-/.

The roots of most verbs begin with consonants:

-mesuur-	'launder'
-som-	'read'
-téek-	'cook'

The roots of a few verbs begin with vowels:

-andik-	'write'
-úbak-	'build'

When the infinitive prefix stands before a root (or a prefix, see synopsis p. xxii) that begins with a vowel, it has the form /kw-/, and the vowel that follows it is long:

kwaandika
kwúubaka

5. A note on the verb forms that contain the root /-zi/.

Compare these phrases:

Uzi gukór$_a$ akazi nyabáki?	What kind of work do you know [how] to do?
Ndáazi kwaandikiish$_a$ imáshiíni.	I know [how] to type.

The root /-zi/, which occurs in the verbs of both these sentences, is exceptional in two ways: it is of a most unusual shape for a verb root, and it is defective.

Its shape is unusual because almost all other verb roots in the language end with consonants:

-som-
-andik-
-mesuur-

Furthermore, the final consonant of one of these roots is always followed by some vowel or other. In both these respects, /-zi/ is atypical.

This root is also unusual in that the vowel which immediately precedes it is always long, unless that vowel is the first sound in the word:

ndageze	I have arrived.
ndáazi	I know.

The root /-zi/ is 'defective.' This is a way of saying that many kinds of forms which are found with almost all other verbs are lacking for /-zi/. The infinitive itself is an example:

Ndamesuura.	I launder.
kumesuura	to launder

but:

Ndáazi.	I know.
(kumenya)	to know

6. A note on the grammatical dimension of 'linkage'.

Compare the main verbs of sentences 7 and 8:

Uzi gukor$_{a}$ akazi nyabáki?	What kind of work do you know how to do?
Ndáazi kwaandikiish$_{a}$ imáshiíni.	I know how to type.

In the first sentence, the subject prefix (/u-/) stands immediately before the stem (/-zi/). In the second sentence, there is an extra prefix between the subject (/n-/) and the stem. This extra prefix has the form /da/ after /n/, but its most unusual form is /ra/. (cf. Unit 1, Note 7, for the change of /r/ to /d/ after /n/.)

This prefix has no clearly definable dictionary meaning. Its function in the verb is grammatical; the difference between verb forms with and without it is totally alien to Indo-European languages, and even to many Bantu languages. Forms which contain this /ra/ prefix are called DISJUNCT; the forms which are like disjunct forms except that they lack /ra/ are CONJUNCT. Thus, /uzi/ (Sentence 7, above) is 'conjunct', while /ndáazi/ (Sentence 8) is 'disjunct.' 'Conjunct' and 'disjunct' are the two categories in the dimension of LINKAGE.

The distinction between 'conjunct' and 'disjunct' verb forms is found for only five combinations of tense and mood in Kirundi. All of these are affirmative, and four are indicative.

The difference between conjunct and disjunct is difficult to describe completely. A few principles may however be set out:

(1) A conjunct form is never final in its phrase, and is not followed by a pause.

(2) A disjunct form is not followed by an interrogative word or enclitic.

(3) The combination of conjunct verb plus an object (or other complement) is likely to express a natural or routine relationship, while the semantic relationship between a disjunct verb and its object (or other complement) is likely to be more casual.

Examples of conjunct verbs are found in Unit 1, Sentences 5 and 6, and in Unit 2, Sentences 5, 6, 7, 11 (/nshobora/). Examples of disjunct verbs are found in Unit 2, Sentences 1, 8 and 10.

Exercises

Exercise 1. Use Columns 1 and 2 as a substitution drill (p.23) for learning the new words. Use Columns 2 and 3 as a transformation drill (p.26) for practice in switching between 1 sg. and 2 sg. subject prefixes, and between declarative and yes-no intonations.

-andikiisha (-andikiishije) 'to cause to write'	[⸜ . — - —] Ndáazi kwaandikiish$_a$ [- ⸜ ⁀ -] imáshiíni.	[- ⸜ . — - —] Uráazi kwaandikiish$_a$.[- ⸜ ∫ .] imáshiíni?

-mesuura (-mesuuye) 'to launder'	[⟍ - - - — -] Ndáazi kumesuura.	[- ⟍ - - — -] Uráazi kumesuura?
-andika (-anditse) 'to write'	[⟍ - — - -] Ndáazi kwaandika.	[- ⟍ - — - -] Uráazi kwaandika?
-soma (-somye) 'to read'	[— - - - -] Ndáazi gusoma.	[- ⟍ - - - -] Uráazi gusoma?
-rima (-rimye) 'to cultivate'	[⟍ - - - -] Ndáazi kurima.	[- ⟍ - - - -] Uráazi kurima?
-rimiisha (-rimiishije) 'to cause to cultivate'	[— - - - —] Ndáazi kurimiish$_a$	[- ⟍ - - - —] Uráazi kurimiish$_a$
isúka (9,6) 'hoe'	[- ⟍ -] isúka.	[- ⟍ -] isúka?
	'I know how to cultivate with a hoe.' ('...cause a hoe to cultivate')	
-geendesha (-geendesheje) 'to cause to go'	[— - - — —] Ndáazi kugeendeesh$_a$.	[- ⟍ - - — —] Uráazi kugeendeesh$_a$
umudúga (3,4) 'automobile'	[- - ⟍ -] umudúga.	[— - ⟍ -] umudúga?
-gorora (-goroye) 'to iron'	[⟍ - - - -] Ndáazi kugoror$_a$	[- ⟍ - - - -] Uráazi kugoror$_a$
impuúzu (9,10) 'cloth, clothes'	[- ⁀ -] impuúzu.	[- ⁀ -] impuúzu?
-úbaka (-úbatse) 'to build'	[⟍ - ⟍ - -] Ndáazi kwúubaka.	[- ⟍ - ⟍ - -] Uráazi kwúubaka?

-téeka (-téetse) 'to cook'	[⌢ - ˏ ⌢ -] Ndáazi gutéeka.	[ˏ \ - ˏ \ -] Uráazi gutéeka?

Exercice 2. On peut faire cet exercice de plusieurs façons:

- Pour étudier des mots nouveaux, utiliser la colonne 2 de la première ligne de chaque section de l'exercice.

- Pour étudier plus spécialement le contraste entre les préfixes sujets de la première et de la deuxième personne du singulier, utiliser les colonnes 2 et 3, lignes 1 et 4 de chaque section de l'exercice.

- Pour étudier plus spécialement le contraste entre les préfixes sujets de la première et de la deuxième personne du pluriel, utiliser les colonnes 2 et 3, lignes 2 et 3 de chaque section.

- Pour étudier les préfixes sujets utiliser les colonnes 1 et 2 de l'exercice entier.

- Pour étudier l'accord des préfixes compléments avec les mots contenus dans les phrases précédentes, utiliser l'exercice

Exercise 2. This exercise may be used in a number of different ways:

- For learning the new words, use Column 2 of the first line of each lettered section of the exercise.

- For practicing the contrast between first and second person singular subject prefixes, use Columns 2 and 3 of Lines 1 and 4 of each lettered section of the exercise.

- For practicing the contrast between first and second person plural subject prefixes, use Column 2 and 3 of lines 2 and 3 of each section.

- For practicing subject prefixes, use Columns 1 and 2 of the entire exercise.

- For practicing the agreement of object prefixes with words in preceding sentences, use the entire exercise as printed.

entier tel qu'il est imprimé.

Section A. /umukáraáni/(1, 2) 'clerical worker'.

	'Do you need a clerk?'	'I need one.'
umukáraani	Urakeney$_{e}$ umukáraáni?	Ndamukeneye.
	'Do you (pl.) need a clerk?'	'We need one.'
(mweebwé)	Murakeney$_{e}$ umukáraáni?	Turamukeneye.
	'Do you (pl.) need clerks?'	'We need them.'
abakáraáni	Murakeney$_{e}$ abakáraáni?	Turabakeneye.
(wewé)	Urakeney$_{e}$ abakáraáni?	Ndabakeneye.

Section B. /umushófeéri/ (1, 2) 'driver'

umushófeéri	Urakeney$_{e}$ umushófeéri?	Ndamukeneye.
(mweebwé)	Murakeney$_{e}$ umushófeéri?	Turamukeneye.
abashófeéri	Murakeney$_{e}$ abashófeéri?	Turabakeneye.
(wewé)	Urakeney$_{e}$ abashófeéri?	Ndabakeneye.

Section C. /umushuumba/ (1, 2) 'servant'.

umushuumba	Urakeney$_{e}$ umushuumba?	Ndamukeneye.
(mweebwé)	Murakeney$_{e}$ umushuumba?	Turamukeneye.
abashuumba	Murakeney$_{e}$ abashuumba?	Turabakeneye.
(wewé)	Urakeney$_{e}$ abashuumba?	Ndabakeneye.

Section D. /umurezi wá abáana/ (1, 2) 'child's nurse'

umurezi wáabáana	Urakeney$_{e}$ umurezi wá abáana?	Ndamukeneye.
(mweebé)	Murakeney$_{e}$ umurezi wá abáana?	Turamukeneye.
abarezi wáabáana	Murakeney$_{e}$ abarezi bá·abáana?	Turabakeneye.
(wewé)	Urakeney$_{e}$ abarezi bá abáana?	Ndabakeneye.

Section E. /umuvoomyi/ (1, 2) 'water carrier'

umuvoomyi	Urakeney$_{e}$ umuvoomyi?	Ndamukeneye.
(mweebwé)	Murakeney$_{e}$ umuvoomyi?	Turamukeneye.
abavoomyi	Murakeney$_{e}$ abavoomyi?	Turabakeneye.
(wewé)	Urakeney$_{e}$ abavoomyi?	Ndabakeneye.

Section F. /umutéetsi/ (1, 2) 'cook'

umutéetsi	Urakeney$_{e}$ umutéetsi?	Ndamukeneye.
(mweebwé)	Murakeney$_{e}$ umutéetsi?	Turamukeneye.
abatéetsi	Murakeney$_{e}$ abatéetsi?	Turabakeneye.
(wewé)	Urakeney$_{e}$ abatéetsi?	Ndabakeneye.

Section G. /umubooyi/ or: /umuboóyi/ (1, 2) 'houseboy'

umubooyi	Urakeney$_{e}$ umubooyi?	Ndamukeneye.
(mweebwé)	Murakeney$_{e}$ umubooyi?	Turamukeneye.
ababooyi	Murakeney$_{e}$ ababooyi?	Turabakeneye.
(wewé)	Urakeney$_{e}$ ababooyi?	Ndabakeneye.

Exercise 3. Days of the week.

uwaambere 'Monday' (first)	'Will you return on Monday?'	'I will return on Tuesday.'
	Uzoogaruka ku waambere?	Nzoogaruka ku wakábiri.
uwakábiri 'Tuesday' (second)	'Will you return on Tuesday'?	'I will return on Wednesday.'
	Uzoogaruka ku wakábiri?	Nzoogaruka ku wagátatu.
uwagátatu 'Wednesday' (third)	'Will you return on Wednesday?'	'I will return on Thursday.'
	Uzoogaruka ku wagátatu?	Nzoogaruka ku wakáne.
uwakáne 'Thursday' (fourth)	'Will you return on Thursday?'	'I will return on Friday.'
	Uzoogaruka ku wakáne?	Nzoogaruka ku wagátaanu.
uwagátaanu 'Friday' (fifth)	'Will you return on Friday?'	'I will return on Saturday.'
	Uzoogaruka ku wagátaanu?	Nzoogaruka ku wagátaandátu.
uwagátaandátu 'Saturday' (sixth)	'Will you return on Saturday?'	'I will return on Sunday.'
	Uzoogaruka ku wagátaandátu?	Nzoogaruka ku wamuúngu.
uwamuúngu 'Sunday' ('God's')	'Will you return on Sunday?'	'I will return on Monday.'
	Uzoogaruka ku wamuúngu?	Nzoogaruka ku waambere.

N.B. The syllable /ku/ represents the general locative; the syllable /wa-/ is a possessive prefix in the same class as the word for 'day': the prefix /ka-/ or /ga-/ is used in ordinal numerals; the remaining elements in the above words are the morphemes for '2-6', for 'God', and for 'first' (mbere).

Comment utiliser les exercises de conversation.

Les exercises de conversation qui suivent les exercises systèmatiques ont pour but d'offrir une pratique guidée de conversation, sous forme de courts dialogues basés sur le vocabulaire et les points de grammaire déjà étudiés.

La première colonne consiste en un résumé d'un rôle du dialogue. La colonne du milieu contient les expressions kirundi qui correspondent à ce même rôle du dialogue. La troisième colonne contient l'autre rôle de la même conversation.

1. L'élève couvre la page de son livre à l'exception de la première colonne. L'instructeur laisse les trois colonnes de son livre à découvert. L'élève donne une expression kirundi qui exprime en style direct les instructions données en style indirect en anglais dans la première colonne. L'instructeur

A procedure for use with practice conversations.

The practice conversations which follow the systematic drills are intended to provide opportunities for guided practice in short connected dialogues. These materials contain no new words or grammatical features.

The first column consists of an English summary of one side of the dialogue. The middle column contains the Kirundi expressions that are needed for that side of the dialogue. The tnird column contains the other side of the same conversation.

1. The student covers all of the page in his book except the first column. The tutor leaves all three columns in his book uncovered. The student gives a Kirundi expression which carries out the first English instruction in Column 1. When he has done so, the tutor replies with the next line from the other

répond alors avec la ligne suivante de la troisième colonne de la conversation. L'étudiant écoute et comprend la phrase et répond suivant les directives données en anglais. Ils continuent ainsi jusqu'à la fin du dialogue.	side of the conversation. The student hears and understands this, and goes on to reply in accordance with the second English instruction. They proceed in this way to the end of the dialogue.
2. Recommencer en procédant de la même façon jusqu'à ce que l'élève puisse prendre le premier rôle du dialogue sans hésitations et sans fautes.	2. The above procedure should be repeated until the student can take the first side of the dialogue without hesitation and without mistakes.
3. L'instructeur doit ensuite prendre le premier rôle et l'élève doit prendre le rôle tenu auparavant par l'instructeur.	3. Then the tutor should take the first role, and the student should take the role formerly given to the tutor.
4. Les deux rôles sont tenus par des élèves.	4. Both roles in the dialogue are taken by students.

Practice Conversation 1.

You ask another person what kind of work he does.	Ukor$_a$ akazi nyabáki?	Nd$_i$ umukáraáni.
You ask whether he knows how to type.	Uráazi kwaandikiish$_a$ imáshiíni?	Eegó, ndabíizi.

Practice Conversation 2.

You ask the same person whether he works in a bank.	Ukora muu baánki?	Oya. Nkora murí 'consulat americain'.
You ask about his tribal or regional origin.	Ur$_i$ Umubo?	Oya. Nd$_i$ Umumǒso.

UNIT 3

Dialogue 1.

-bóna (-boonye)	to see
aha	here ('this,' locative class 16) cf. Unit 1, Stc. 7.
i	a locative prefix
´hari	there is, there are
umuuntu (1, 2)	person
~ké	few

[‾ ‾ - - — - ≛]
1A Mbon$_a$ ah$_a$ i Bujuumbura — I see that here in Bujumbura there are few people.
[≞ - — - ´ -]
´har$_i$ abaantu baké.

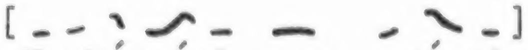
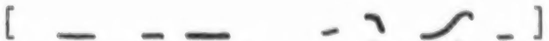
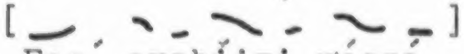
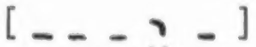
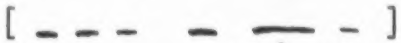
´nooné	now, then (expletive)
~ndi	other
-ˇhe	where? (enclitic)

[‿ ˋ ⌒ . - ⌒ -]
2A Noon$_e$´ abaándi Baruúndi — Now where do the other Rundi people work?
[- - ˋ -]
bakorăhe?

~iínshi	many, much
-kórera (-kóreye)	to work for, at, etc.
uŗugó (11), ingó (10)	farm
~áabo	their
´nabó	and they (Cl. 2)

	-ga-	'subsecutive' prefix, used when one verb follows another.
3B	[- ⌣⌢ - - - - ⌣ -] Abeénshi bakorer$_a$ ingó [⌢ - - ⌢ - ,- -] záabo; abaándi ´nabó [- - - - - ⌢ -] bagakora mu biíndi [- - ⌢ -] bisagára.	Many work on their farms; and others work in other towns.
	ikí	what?
4A	[— ` ⌢ - - - ⌣ -] Muu ngw$_o$ iwáabo bakor$_a$ ikí?	What do they do on their farms?
	-baaza (-baaje)	to work wood, to carve
	-cúra (-cúze)	to work metal
	na´	and
	nka´	like, as
5B	[- - - - ⌢ -] Bararima, abaándi [- - — - - - ⌢ -] bakabaaza, bagacúra, [, - ⌢ - ⌢ -] n$_a$´ ibiíndi nk$_a$ iívyo.	They farm, [and] some work in wood or metal, and so forth ('and other [things] like those.')

Dialogue 2.

	˜aawe	your (sg.)
6C	 Umukáraáni waaw$_e$ aráazi  kwaandikiish$_a$ imáshiíni?	Does your clerk know [how] to type?
7D	 Eeg$_o$´ arabíizi néezá.	Yes, he knows (it) well.
	-turuka (-turutse)	to come from
8C	 Aturukǎhe?	Where does he come from?
9D	 Aturuk$_a$ i Ngòozi.	He comes from Ngozi.

1. A note on the alternation of nasal consonants.

Compare Sentence 1, Unit 3 with Sentence 6, Unit 2, and Sentences 5 and 6, Unit 1:

mbona...	'I see...'
ndoondera...	'I am looking for...'
nkora...	'I work...'

The sound spelled /m/ in the first of these words is produced by bringing the lips together. The same is true of the consonant, (/b/) which follows it.

The sound /n/ at the beginning of /ndoondera/ is pronounced with the tip of the tongue in contact with the upper teeth or gum ridge. The same is true of the consonant sound (/d/) which follows it.

The nasal phoneme which begins the word /nkora/ is also spelled /n/, but it is different from the /n/ that begins /ndoondera/. It is pronounced, in the word /nkora/, with the back of the tongue against the soft palate. The same is true of the consonant (/k/), which follows it. This third nasal sound is the same one that is spelled /ny/ when it occurs before vowels. When it does stand before a vowel, it is pronounced with the middle of the tongue against the hard palate. It is thus similar to Spanish ñ and French gn.

This same alternation of /m/ before /b, p, f/, /n/ before /t, d, s, z/ and /ny/ before /c, j, sh, k, g/ will be found elsewhere in the language. Consonant sequences like */mt, nb, mk/ do not occur in Kirundi.

2. A note on substantive phrases.

The following substantive phrases have occurred in the units and sentences indicated by the numbers in parentheses:

izína ryaanje	my name	(1. 3)
Umunyaameeriká	American [person]	(1. 4)
ibaánki ya Rwaanda Uruúndi	bank of Ruanda-Urundi	(1. 5)
gitúma	reason	(1. 8)
akazi	work	(2. 6)
abaantu baké	few people	(3. 1)
abaándi Baruúndi	other Barundi [people]	(3. 2)
abeénshi	many [people]	(3. 3)

ingó záabo	their farms	(3. 3)
abaándi	others [people]	(3. 3)
ibiíndi	others [things]	(3. 5)
umukáraáni waawe	your clerical employee	(3. 6)

Two important generalizations may be drawn from these data:

(1) The first word begins with a vowel except in the example (/gitúma/) from Unit 1, Sentence 8.

(2) In those substantive expressions which contain two or more words, the second word does not begin with a vowel.

Thus, the word for 'Barundi people' may be either/Abaruúndi/ or /Baruúndi/. It has one of these forms in some positions in the sentence, and the other in other positions. It has the form /Baruúndi/ if it is not the first word in the substantive expression. It may also have this form, even as first word in the substantive expression, if the whole phrase occurs in certain grammatical positions. An example is /gitúma/ (Unit 1, Sentence 8) where the initial vowel is absent even though no other substantive seems to precede the word.

In the word /Abaruúndi/, the syllable /ba/ will be called the NOUN PREFIX, and the /a/ which precedes it will be called the AUGMENT. Thus, it is possible to say that in a substantive phrase in Kirundi, the 'augment' is usually found with the first word only. [For practice on this point, see Exercise 1.] [At this point, the student should refer to the definition of 'concord' and 'class', on p. xxi of the synopsis of Kirundi structure.]

Substantives may be divided and subdivided according to a series of criteria.

The first criterion for classification of substantives has to do with the freedom with which their stems combine with class prefixes.

Cl.	1	mwiizá	'good'	umuuntu	'person'		
	2	beezá	'good'	abaantu	'people'		
	3	mwiizá	'good'				
	4	myiizá	'good'				
	5	ryiizá	'good'				
	6	meezá	'good'				
	7	ciizá	'good'	ikiintu	'thing'	igitúma	'reason'
	8	vyiizá	'good'	ibiintu	'things'	ibitúma	'reasons'
	9	nziizá	'good'				
	10	nziizá	'good'				
	etc.						

A stem like /~izá/, which combines indifferently with prefixes of all classes, is an ADJECTIVE STEM. A substantive stem like /-ntu/ or like /-túma/, which is restricted in its combination with class prefixes, is a NOUN STEM.

Noun stems may be divided into two categories according to whether they take an initial vowel (/abaantu/, /ingó/, /isǒko/) or never have an initial vowel (/Yohaáni/).

Adjectives may be subclassified according to (1) whether they usually precede,or follow the noun that they modify, and (2) whether the prefixes for Classes 1, 3, 4, and 6 contain an /m/.

Adjectives encountered so far which usually follow the noun are:

	Genitival	Possessive Pronouns	Strong adjectives (/m/ in Cl. 1, 3, 4, 6)	
	/-a/	e.g. /~aabo/ 'their'	~ké 'few'	~izá 'good'
Cl. 1 /(m)u-/	wa´	wáabo		mwiizá
2 /ba-/	ba´	báabo	baké	beezá
3 /(m)u-/	wa´	wáabo	muké (rare)	mwiizá
4 /(m)i-/	ya´	yáabo	miké	myiizá
5 /ri-/	rya´	ryáabo	riké (rare)	ryiizá
6 /(m)a-/	ya´	yáabo	maké	meezá
7 /ki-/	ca´	cáabo	giké (rare)	ciizá
8 /bi-/	vya´	vyáabo	biké	vyiizá
9 /i-/	ya´	yáabo	nké (rare)	nziizá
10 /zi-/	za´	záabo	nké	nziizá
11 /ru-/	rwa´	rwáabo	ruké (rare)	rwiizá
12 /ka-/	ka´	káabo	gaké (rare)	keezá
13 /tu-/	twa´	twáabo	duké	twiizá
14 /bu-/	bwa´	bwáabo	buké	bwiizá
15 /ku-/	kwa´	kwáabo	guké (rare)	kwiizá
16 /ha-/	ha´	háabo	haké	heezá

[For practice with the concordial prefixes used with these adjectives, see Exercises 1, 2, 3, 4.]

Adjectives which precede the noun are:

	'other'	'this, these'	'that, those'
Cl. 1	uwuúndi	uwu /uyu	uwo/uyo
2	abaándi	aba	abo
3	uwuúndi	uwu	uwo
4	iyiíndi	iyi	iyo
5	iriíndi	iri	iro
6	ayaándi	aya	ayo
7	ikiíndi	iki	ico
8	ibiíndi	ibi	ivyo
9	iyiíndi	iyi	iyo
10	iziíndi	izi	izo
11	uruúndi	uru	urwo
12	akaándi	aka	ako
13	utuúndi	utu	utwo
14	ubuúndi	ubu	ubwo
15	ukuúndi	uku	uko
16	ahaándi	aha	aho

[For practice with the concordial prefixes used with these adjectives, see Exercise 5.]

3. A note on the alternate forms of concordial prefixes with various adjective stems.

Compare the Class 2 forms of these three adjectives:

baké	few
beénshi	many
beezá	good

The most usual form of the Class 2 prefix is /ba-/, which is the form that occurs with the adjective /~ké/ and with all adjectives whose stems begin with a consonant.

The most typical form of the stems for 'many' and 'good' are respectively /~iínshi/ and /~iizá/.

On the basis of these 'most typical' forms of prefix and stems, one might expect the Class 2 forms to be */baiínshi/ or */baínshi/ and */baizá/, instead of the forms that are actually used. In general, whenever on the basis of comparison with other words one might expect a Kirundi word to have the vowel sequence */-ai-/, what actually occurs is /-ee-/. The same principle is exemplified in the forms for Class 6:

maké	(/ma-/ plus /-ké/)
meénshi	(/ma-/ plus /-iínshi/)
meezá	(/ma-/ plus /-izá/)

The preceding part of this note applies to the expected vowel sequence */-ai-/. The remainder applies to the expected sequence of /-i-/ followed by a vowel.

Compare the Class 4 forms of the same three adjectives:

miké

myiínshi

myiizá

The typical form of the Class 4 prefix is /mi-/, which is the form that occurs before consonants. Before /~iínshi/ and other stems that begin with vowels, the prefix has the form /my-/. From the point of view of phonetics, /y/ is the non-syllabic counterpart of /i/.

In the same way, the Class 1 or Class 3 form /mwiizá/ contains /w/, which is the non-syllabic counterpart of /u/. The basic form of the Class 1 or Class 3 prefix is of course /mu-/.

In general, then, the expected sequence of /i/ or /u/ plus another vowel is actually pronounced as /y/ or /w/ plus that same vowel. In such cases, the vowel itself is almost always long:

/umu-/ Cl. 1 plus /-ána/ 'child' is /umwáana/.

With the prefixes for Classes 7 and 8, the substitution of /y/ for /i/ would result in sequences which do not occur in Kirundi:

/ki-/ Cl. 7 plus /~izá/ would give */ky-/.

/bi-/ Cl. 8 plus /~izá/ would give */by-/.

In place of an expected */ky-/, Kirundi uses /c-/:

ciizá 'good' (Cl. 7)

In place of */by-/, it uses /vy-/:

vyiizá (Cl. 8)

[For practice in these prefix alternations, use as cue and response any two parts of Exercise 3 or of Exercise 4.]

4. A note on the locative enclitic /--̌he/.

Compare the tones of /-turuka/ in:

aturuk$_a$ i Rwaanda	he comes from Ruanda
aturukǎhe	where does he come from?

The particle /--̌he/ never occurs as a separate word, yet it is not an integral part of the verb form to which it is attached. Such a particle is an ENCLITIC. When an enclitic is cited by itself, it will be written after double hyphens, as in the above example.

Tonally, this particular enclitic is generally preceded by an 'unanticipated' (see Unit 1, Note 1) high tone.

5. A preliminary note on the subsecutive prefix.

Compare Sentences 3, 4, and 5:

...bakor$_a$ ikí?	what do they do?
...abaándi nabó bagakora mubiíndi bisagara	and others work in other towns
Bararima, abaandi bakabaaza...	they farm, others do woodwork...

The prefix /-ka-/ in the last of these verbs is called the SUBSECUTIVE prefix. The subsecutive is used in a verb form which is in a series relationship with a previous verb. The prefix has the alternate form /-ga-/ before stems that begin with an unvoiced consonant (cf. Unit 2 , Note 4).

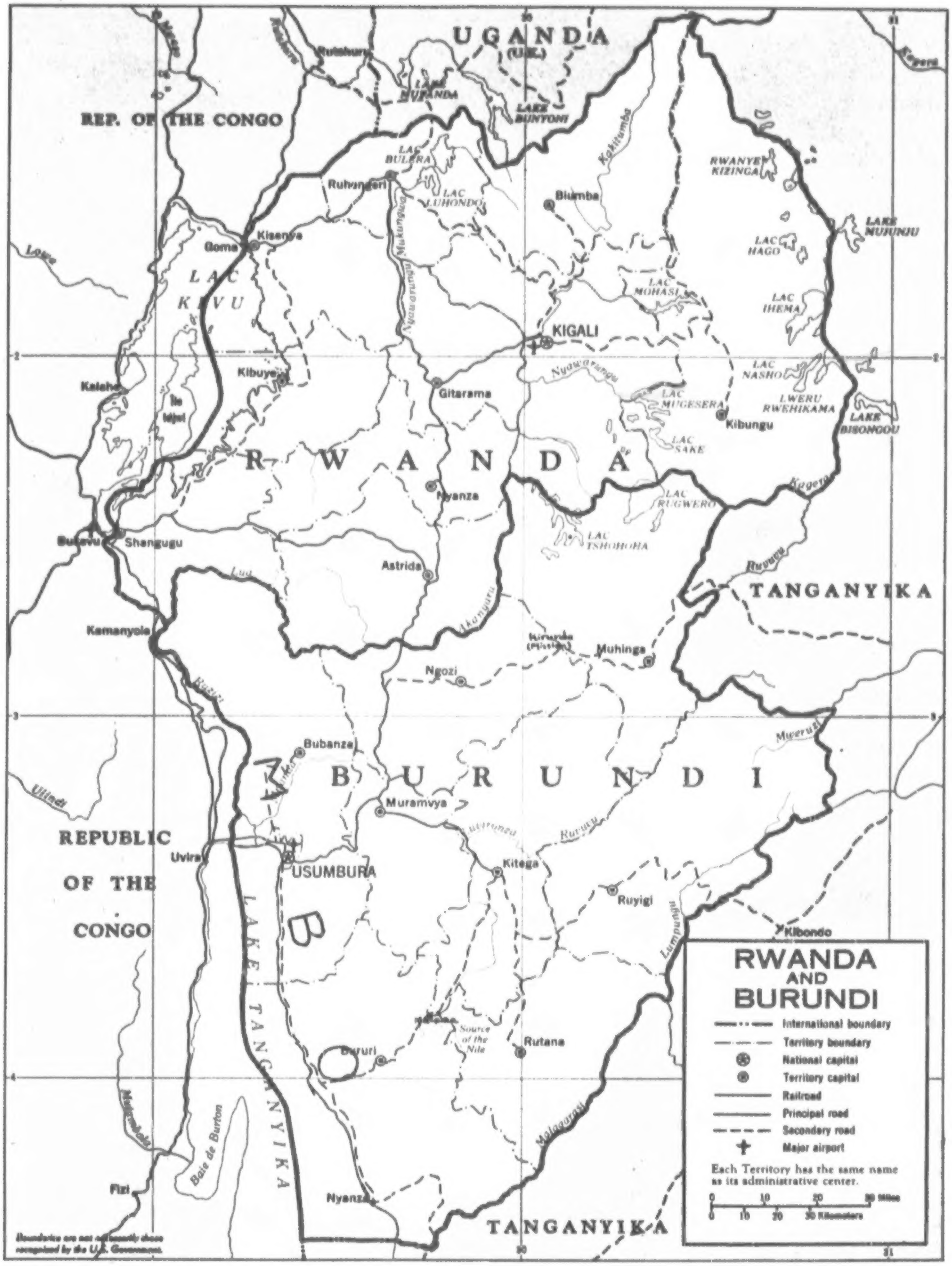
[The contrast between subsecutive and non-subsecutive forms will not be made the subject of drill at this time.]

Vocabulary : Place names.

Aturuka	i Gitéga.	[- ˊ ˋ -]	'He comes from Kitega'
Aturuka	i Muraamvya.	[- - — -]	
Aturuka	i Muyíinga.	[- ˊ ╲ -]	
Aturuka	i Burúri.	[- ˊ ˋ -]	
Aturuka	i Kiruundo.	[- - — -]	
Aturuka	i Bubaanza.	[- - — -]	
Aturuka	i Mbó.	[ˊ -]	
Aturuka	i Matána.	[- ˊ ˋ -]	
Aturuka	i Kigáli.	[- ˊ ˋ -]	
Aturuka	i Sháangugu.	[ˊ ╲ - -]	
Aturuka	i Vyuumba.	[- — -]	
Aturuka	i Bukávu.	[- ˊ ˋ -]	
Aturuka	i Kóongo.	[ˊ ╲ -]	
Aturuka	i Buruúndi.	[- - ⁀ -]	
Aturuka	i Rwaanda.	[- — -]	
Aturuka	i Bugáandé.	[- ˊ ∼ -]	
Aturuka	Astrida.	[- - -]	

For the meanings of these terms, see the map on p. 64

N.B. The word Astrida does not take the locative i. It is also the only place name of European origin in this list.


RWANDA
AND
BURUNDI
International boundary
Territory boundary
National capital
Territory capital
Railroad
Principal road
Secondary road
Major airport
Each Territory has the same name as its administrative center.
0 10 20 30 Miles
0 10 20 30 Kilometers
UGANDA
(U.K.)
LAKE BUNYONI
REP. OF THE CONGO
Rutshuru
LAC BULERA
LAC LUHONDO
Ruhengeri
Kisenyi
Goma
LAC KIVU
Biumba
RWANYE KIZINGA
LAKE NUJUNJU
LAC HAGO
LAC MOHASI
LAC IHEMA
KIGALI
LAC NASHO
LWERU RWEHIKAMA
LAKE BISONGOU
Kibuye
Kalehe
Gitarama
LAC MUGESERA
Kibungu
LAC SAKE
R W A N D A
Nyanza
LAC RUGWERO
LAC TSHOHOHA
Bukavu
Shangugu
Astrida
TANGANYIKA
Kamanyola
Muhinga
Ngozi
Bubanza
B U R U N D I
Muramvya
REPUBLIC OF THE CONGO
Uvira
USUMBURA
Kitega
Ruyigi
Kibondo
LAKE TANGANYIKA
Source of the Nile
Rutana
Bururi
Baie de Burton
Fizi
Nyanza
TANGANYIKA
Boundaries are not necessarily those recognized by the U.S. Government.
M
B

Exercise 1. Like many of the exercises in this book, this is a composite of two simpler exercises. The two simpler exercises should be mastered before the student attempts to combine them.

A. Possessive concords with the stem/~áabo/ 'their'.

Use Columns 1 and 2 only.

B. Possessive concords with the stem /~ndi/ 'other'.

Use Columns 1 and 3 only.

C. Using the same noun both with and without the augment (initial) vowel. Use Column 2 and Column 3, or Columns 1, 2, and 3.

	'I need their car.'	'I need another car.'
umudúga	Ndakeney$_e$ umudúga wáabo.	Ndakeney$_e$ uwuúndi mudúga.
imidúga	Ndakeney$_e$ imidúga yáabo.	Ndakeney$_e$ iyiíndi midúga.
ikiintu	Ndakeney$_e$ ikiintu cáabo.	Ndakeney$_e$ ikiíndi kiintu.
ibiintu	Ndakeney$_e$ ibiintu vyáabo.	Ndakeney$_e$ ibiíndi biintu.
isúka	Ndakeney$_e$ isúka yáabo.	Ndakeney$_e$ iyiíndi súka.
amasúka	Ndakeney$_e$ amasúka yáabo.	Ndakeney$_e$ ayaándi masúka.
impuúzu	Ndakeney$_e$ impuúzu yáabo.	Ndakeney$_e$ iyiíndi mpuúzu.
impuúzu(pl.)	Ndakeney$_e$ impuúzu yáabo.	Ndakeney$_e$ iziíndi mpuúzu.
akazi	Ndakeney$_e$ akazi káabo.	Ndakeney$_e$ akaándi kazi.
umushuumba	Ndakeney$_e$ umushuumba. wáabo.	Ndakeney$_e$ uwuúndi mushuumba.
abashuumba	Ndakeney$_e$ abashuumba báabo.	Ndakeney$_e$ abaándi bashuumba.

Exercise 2, 3 and 4. These exercises violate the principle that all responses in an exercise should be complete sentences. The concordial relationships which are the subject of these exercises are however of such great importance in the structure of the language, that it has been thought important to throw them into the sharpest focus and to drill them as early as possible. In each section, use the nouns themselves as cues, and the entire substantive phrases as responses.

Exercise 2. 'Weak' adjectives. (Adjectives without /m/ in the prefixes for Classes 1, 3, 4, 6.)

a. /˜aanje/ 'my'

Singular	Plural
1. umushuumba waanje	2. abashuumba baanje
3. umudúga waanje	4. imidúga yaanje
5. ikiínga ryaanje	6. amasúka yaanje
7. ikiintu caanje	8. ibiintu vyaanje
9. impuúzu yaanje	10. impuúzu zaanje
11. urubáangaangwé rwaanje	
12. akazi kaanje	13. utuzi twaanje (rare)

b. /˜aawe/ 'your (sg.)'

Singular	Plural
1. umushuumba waawe	2. abashuumba baawe
3. umudúga waawe	4. imidúga yaawe
5. ikiínga ryaawe	6. amasúka yaawe
7. ikiintu caawe	8. ibiintu vyaawe

9. impuúzu yaawe 10. impuúzu zaawe

11. urubángaangwé rwaawe

12. akazi kaawe 11. utuzi twaawe (rare)

c. /~áabo/ 'their (personal)'

umushuumba	wáabo	their servant
umutéetsi	wáabo	their cook
umushófeéri	wáabo	their driver
abashófeéri	báabo	their drivers
abatéetsi	báabo	their cooks
abashuumba	báabo	their servants
umudúga	wáabo	their car
imidúga	yáabo	their cars
isúka	yáabo	their hoe
izína	ryáabo	their name
amazína	yáabo	their names
amasúka	yáabo	their hoes
amapikipiki	yáabo	their motorbikes
ikiintu	cáabo	their thing
ibiintu	vyáabo	their things
ibitabo	vyáabo	their books
igitabo	cáabo	their book
igituúngwa	cáabo	their domestic animal

ibituúngwa	vyáabo	their domestic animals
ivyaámbarwa	vyáabo	their cloths
icaámbarwa	cáabo	their piece of cloth, clothing
impuúzu	yáabo	their piece of cloth, clothing
ipikipiki	yáabo	their motorbike
imáshiíni	yáabo	their machine
urugó	rwáabo	their farm
ingó	záabo	their farms
impuúzu	záabo	their articles of clothing
urubáangaangwé	rwáabo	their bicycle
urugaánda	rwáabo	their workshop, factory
akazi	káabo	their work
utuzi	twáabo	[plural of above]

Exercise 3. 'Strong' adjectives. (Adjectives which have /m/ in the prefixes for Classes 1, 3, 4, 6.)

a. /~ké/ 'few'

abashuumba baké	few servants
imidúga miké	few cars
amasúka maké	few hoes
ibiintu biké	few things
impuúzu nké	few cloth(e)s
utuzi duké	few jobs

b. /˜ínshi/ 'much, many'

abashuumba beénshi	many servants
imidúga myiínshi	many cars
amasúka meénshi	many hoes
ibiintu vyiínshi	many things
impuúzu nyiínshi	many clothes
akazi keénshi	much work
utuzi twiínshi	many jobs

c. /˜izá/ 'good'

umushuumba mwiizá	abashuumba beezá
umudúga mwiizá	imidúga myiizá
isúka nziizá	amasúka meezá
ikiintu ciizá	ibiintu vyiizá
impuúzu nziizá	impuúzu nziizá

urubáangaangwé rwiizá

akazi keezá

utuzi twiizá

Exercise 4. 'Strong' and 'weak' adjectives.
Each line in this exercise may be used in four ways:

Example: umudúga waawe mwiizá 'your good car'

1. Teacher: Umudúga.
   Student A: Umudúga waawe.
   Student B: Umudúga waawe mwiizá.

2. Teacher: Umudúga.
   Student A: Umudúga mwiizá.
   Student B: Umudúga waawe mwiizá.

3. Teacher: Umudúga.
   Student A: Umudúga waawe mwiizá.

4. Teacher: Your good car.
   Student A: Umudúga waawe mwiizá.

[The tape recordings illustrate only the first of these ways.]

a. 'your good __________'.

umudúga waawe mwiizá	your good car
imidúga yaawe myiizá	your good cars
umushuumba waawe mwiizá	your good servant
abashuumba baawe beezá	your good servants
isúka yaawe nziizá	your good hoe

amasúka yaawe meezá	your good hoes
ikiintu caawe ciizá	your good thing
ibiintu vyaawe vyiizá	your good things
impuúzu yaawe nziizá	your good cloth
impuúzu zaawe nziizá	your good clothes
akazi kaawe keezá	your good job

b. 'my few ________'.

imidúga yaanje miké	my few cars
abashuumba baanje baké	my few servants
ibiintu vyaanje biké	my few things
amasúka yaanje maké	my few hoes
impuúzu zaanje nké	my few clothes
ibitabo vyaanje biké	my few books
amapikipiki yaanje maké	my few motorbikes
utuzi twaanje duké	my few bits of work

c. 'their many ________'.

imidúga yáabo myiínshi	their many cars
abashuumba báabo beénshi	their many servants
abakáraáni báabo beénshi	their many clerks
amasúka yáabo meénshi	their many hoes
amapikipiki yáabo meénshi	their many motorbikes

ibiintu vyáabo vyiínshi	their many things
impuúzu záabo nyiínshi	their many clothes

Exercise 5. Preposed modifiers of nouns. In using this exercise, the teacher may give an entire phrase from either the first or the second column. The student responds with the corresponding phrase from the other column.

uyu mushuumba	uwuúndi mushuumba
aba bashuumba	abaándi bashuumba
uwu mudúga	uwuúndi mudúga
iyi midúga	iyiíndi midúga
iri kiínga	iriíndi kiínga
aya masúka	ayaándi masúka
iki kiintu	ikiíndi kiintu
ibi biintu	ibiíndi biintu
iyi mpuúzu	iyiíndi mpuúzu
izi mpuúzu	iziíndi mpuúzu
uru rubáangaangwé	uruúndi rubáangwé
aka kazi	akaándi kazi

Exercise 6. Use of the augment vowel with adjectives which are used as nouns. [Proceed as in Exercise 5.]

	'many servants'	'many'
a.	abashuumba beénshi	abeénshi
	imidúga myiínshi	imyiínshi
	amasúka meénshi	ameénshi

	ibiintu vyiínshi	ivyiínshi
	ibitabo vyiínshi	ivyiínshi
	impuúzu nyiínshi	inyiínshi
	akazi keénshi	akeénshi
b.	abashuumba beénshi	abeénshi
	abashuumba baké	abaké
	abashuumba beezá	abéezá
	umushuumba mwiizá	umwíizá
	umudúga mwiizá	umwíizá
	imidúga myiizá	imyíizá
	imidúga myiínshi	imyiínshi
c.	amasúka meénshi	ameénshi
	amasúka maké	amaké
	amasúka meezá	améezá
	isúka nziizá	inzíizá
	ikiintu ciizá	icíizá
	ibiintu vyiizá	ivyíizá
	ibiintu biké	ibiké

NB The special tonal pattern in Column 2 for those adjectives which in Column 1 have the length-pitch pattern - V̀V̀CV́. An example is /abashuumba be̲ezá/, but /abé̲ezá/.

Exercise 7. The effect of declarative intonation on a final high tone. Use a form from one column as the cue, and the corresponding form from the other as the response. (The teacher should be especially strict about the tones in this exercise.)

a. final vs. non-final

Abaantu baké.	Abaantu baké caane.
beezá.	beezá caane.
beénshi.	beénshi caane.
Ibitabo biké.	Ibitabo biké caane.
vyiizá.	vyiizá caane.
vyiínshi.	vyiínshi caane.

b. declarative vs. interrogative

Ibiintu biké.	Ibiintu biké?
Ibisagára biké.	Ibisagára biké?
Ibiintu vyiizá.	Ibiintu vyiizá?
Ibisagára vyiizá.	Ibisagára vyiizá?
Ibiintu vyiínshi.	Ibiintu vyiínshi?
Ibisagára vyiínshi.	Ibisagára vyiínshi?

Practice conversation.

1. Ask a person what his work is, where he works, and whether he knows how to perform some activity that is associated with that kind of work.

2. Interview persons seeking a job as clerical workers, domestic servants, and cooks.

UNIT 4

Dialogue 1.

	-kúunda (-kúunze)	to want, like
	-duuga (-duuze)	to climb, go up
	umusózi (3, 4)	mountain
1A	[_ ˊ ╲ _ _ —] Urakúunda kuduug$_a$ [_ ˊ ╲ _] imisózi?	Do you like to climb mountains?
	-úumva (-úumviise)	to understand, hear
	icó (Cl. 7)	that (pronoun)
	-vúga (-vúze)	to speak, say
2B	[_ — ╲ ˊ ˊ ‾ ˊ _] Sinuumvíis$_e$ ic´$_o$ uvuzé.	I don't understand ('I haven't understood ') what you just said.
	nti-	(negative prefix)
	-subira (-subiye)	to repeat
	-oo-	(conditional prefix)
	--̌mwo	(locative enclitic)
3B	[_ — _ _ ˋ _] Ntiwoosubirǎmwo?	Please repeat. ('Wouldn't you repeat?')
	m-	(object prefix, 1 sg.)
	-babarira (-babariye)	to forgive
	-ibagira (-ibagiye)	to forget

4B	[- - - - - — - - -] Mbabarira, niibagiye [- ⟍ -] 'kuduuga.'	Excuse me. I've forgotten the word kuduuga.
5B	[- — - - - ´ -] 'Kuduuga' bivug$_a$ ikí?	What does kuduuga mean?
	-ja (-giiye)	to go
	amahéra	toward
	heejuru	above
6A	[- - ´ ` - — - -] 'Kuj$_a$ amahéra heejuru.'	'To go upward.'
	-tégeera (-tégereye)	to understand
7A	[- - ` — - -] Uratégeereye?	Do you understand? ('Have you understood?')
8B	[- - ´ ` - ⟍ - -] Oya ´sintegéereye.	No, I don't (understand).
9B	[- — - - ` -] Ntiwoosubirǎmwo?	Please repeat.
	buhóro	slowly, gently, softly
10B	[- - ´ ` - ` - -] Vuga buhóro búhoro.	Speak slowly.
11A	[- — - - - - -] 'Kuduuga' bivuga kuj$_a$ [- ´ ` - — - -] amahéra heejuru.	Kuduuga means to go upwards.
	´nooného	now
12B	[- ` — ´ ⌣ ` -] Ndavyúumviise ´nooného.	Now I understand (it)!

[_ ˊ ˋ _ ___ _]
13B Urakóze caane! Thank you very much! ('You have done much!')

1. A general note on the use of tone in the Kirundi verb.

Although it is true that most Sub-Saharan languages are tonal, the roles which tones play in the structures of these languages are subject to endless variation. The same is true of the degrees of complexity which characterize the tonal systems.

The student has already discovered that the production and differentiation of Kirundi tones is a matter requiring much care and practice. That is to say, Kirundi tones are fairly complicated on the phonological level. By this point in the course, however, the student should have begun to feel reasonably at ease in hearing and reproducing the more common sequences of tones.

But Kirundi tones also present the student with formidable difficulties on the grammatical level. In this language, unlike some others, one cannot simply learn one tonal pattern for each verb stem, one for each substantive stem, and one for each prefix and suffix. This is particularly true of verbs. The location of the prefix tone and the stem tone varies according to the tense, mood, linkage and other characteristics of verb forms. Not infrequently, tone is the only overt difference between two verb forms which differ in grammatical function. (cf. the examples in Unit 1, Note 1.)

In Units 1-3, little was said about the grammatical aspects of the use of tone in Kirundi. From this point on, however, such matters will occupy a conspicuous place in the notes and exercises of almost every unit. It is of crucial importance, therefore, that the student master the tonal alternations represented by the contrasts between Columns 2 and 3 of Exercises 3 and 5. For this reason, the dialogue and vocabulary of Unit 4 have been held to a minimum.

2. A note on the non-tonal features of negative indicative forms.

Sentences 2, 3, and 8 contain negative indicative forms:

´sinuumvíise	I don't understand
´sintegéereye	I don't understand
´ntiwoosubirǎmwo?	wouldn't you repeat?

The /-oo-/ in the last of these forms is the marker for the conditional tense, and will not be discussed here. The negative prefix in the same word is /nti-/. This prefix precedes the subject prefix:

´ntibategéereye	they don't understand
´ntutegéereye	you (pl.) don't understand
´ntidutegéereye	we don't understand

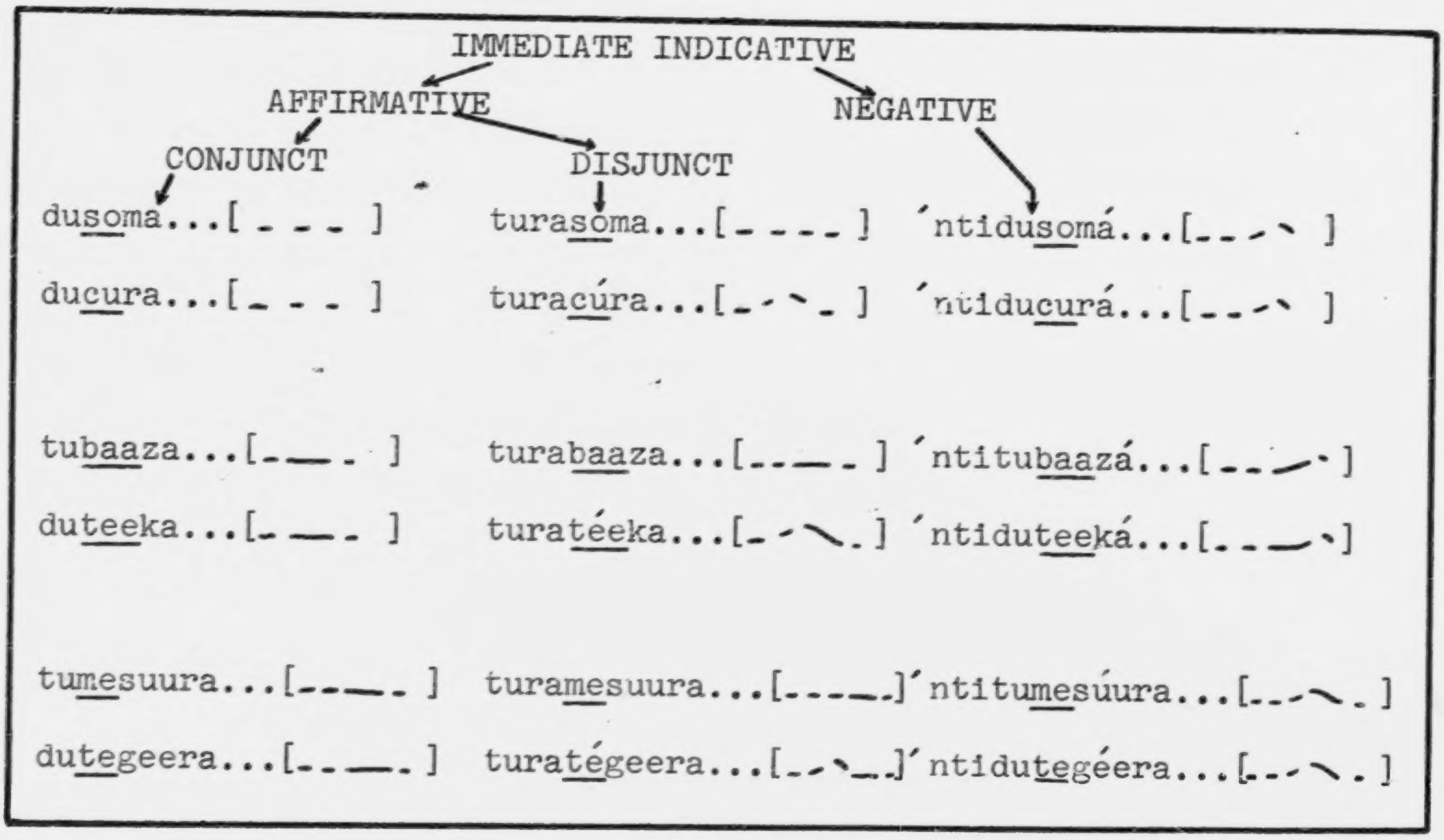
With the singular personal prefixes, each of which consists of a single phoneme, /nti-/ combines as follows:

/nti/ plus /a/ (3 sg.)	´nta-	he doesn't understand
/nti/ plus /u/ (2 sg.)	´ntu-	you (sg.) don't understand
/nti/ plus /n/ (1 sg.)	´sin-	I don't understand

[For practice in these matters, see Exercises 2, 3, 6.]

3. A note on the tones of immediate indicative verbs, affirmative and negative.

The following table summarizes the tonal behavior of immediate indicative verbs when they are without an object prefix.



CONJUNCT	DISJUNCT	NEGATIVE
dusoma...	turasóma...	´ntidusomá...
ducura...	turacúra...	´ntiducurá...
tubaaza...	turabaaza...	´ntitubaazá...
duteeka...	turatéeka...	´ntiduteeká...
tumesuura...	turamesuura...	´ntitumesúura...
dutegeera...	turatégeera...	´ntidutegéera...

The ROOT SYLLABLE of a verb form is whichever syllable contains the first part of the root of the verb. The root syllable may thus also contain a prefix: in the form twaandika, the root is -andik-, but the root syllable is twaa. The root syllables in the table have been underlined.

If the term 'root syllable' is defined in this way, the tones of the verbs in the table may be reduced to a set of compact formulas:

CONJUNCT	DISJUNCT	NEGATIVE
All tones low.	Anticipated high tone on root syllable of some verbs.	Anticipated high tone on the syllable after root syllable of all verbs.

In many of their forms, all verbs which are alike in the number and length of their syllables are also alike in tone. This is true, for example, of the conjunct and the negative forms in this table. In others of their forms, verbs of a given syllable structure divide themselves into two groups with respect to their tonal behavior. The disjunct forms in the table are an example. From this point on, those verbs which act like -cúr- and -téek- will be called HIGH VERBS, and those which are like -som- and -baaz- will be called LOW VERBS. Almost all Kirundi verbs will fall into one of these two classes.

[For practice in tonal differentiation between high verbs and low verbs see Exercise 1, Column 2 of Exercise 3, Column 3 of Exercise 4, Column 2 of Exercise 5 and 6.]

4. A note on the tonal pattern of certain reduplications.

Compare the tones of the word /buhoro/ 'softly, slowly' when it occurs only once, and when it occurs in reduplication:

buhóro
buhóro búhoro

In this reduplicative construction, the first member has the basic tonal pattern of the word, whatever that may be. The second member has an anticipated high tone on the first syllable followed by low tones. [This construction will not be made the subject of drill.]

5. A note on the concord used when the antecedent is quoted material.

The subject of Sentences 5 and 11 is a quoted word:

Kuduuga bivug$_a$ ikí?	What does kuduuga mean?

Kuduuga bivuga kuj$_a$ amahéra heejuru.	Kuduuga means to climb.

The subject prefix is that of Class 8.

Compare the use of the concord of the same class in:

Urázi gusoma?	Do you know how to read?
Ndabíizi néezá.	I know (it) very well.
Ndavyúumviise.	I understand it.

[For practice in this use of Cl. 8, see Exercise 6.]

Exercise 1. High verbs vs. low verbs: indicative immediate affirmative disjunct vs. conjunct.

	'Will John read much?'	'No, he will read little.'
	[- ⤵ - - - - - — -]	[- - - - - ´ ` -]
gusoma	Yohaani arasoma caane?	Oya, asoma buhóro.
kurima	Yohaáni ararima caane?	Oya, arima buhóro.
kuvúga	Yohaáni aravúga caane?	Oya, avuga buhóro.
gukóra	Yohaáni arakóra caane?	Oya, akora buhóro.
kumesuura	Yohaáni aramesuura caane?	Oya, amesuura buhóro.
kugoroora	Yohaáni aragoroora caane?	Oya, agoroora buhóro.

Exercise 2. Negative tone patterns in indicative immediate.

a. 3 sg. vs. 3 pl.

	'He doesn't carve much.'	'They don't carve much.'
	[- — ` — -]	[- - — ` — -]
kubaaza	´Ntabaazá caane.	Ntibabaazá caane.
gutéeka	´Ntateeká caane.	´Ntibateeká caane.
gucúra	´Ntacurá caane.	´Ntibacurá caane.
gusoma	´Ntasomá caane.	´Ntibasomá caane.
kurima	´Ntarimá caane.	´Ntibarimá caane.
kumesuura	´Ntamesúura caane.	´Ntibamesúura caane.
kwaandika	´Ntiyaandíka caane.	´Ntibaandíka caane.

b. 2 pl. vs. 2 sg.

kubaaza	´Ntimubaazá caane?	´Ntubaazá caane?
gutéeka	´Ntimuteeká caane?	´Ntuteeká caane?
kumesuura	´Ntimumesúura caane?	´Ntumesúura caane?
kugoroora	´Ntimugoróora caane?	´Ntugoróora caane?
gusoma	´Ntimusomá caane?	´Ntusomá caane?
kwaandika	´Ntimwaandíka caane?	´Ntiwaandíka caane?

c. 1 pl. vs. 1 sg.

kubaaza	´Ntit̲ubaazá caane.	´Simbaazá caane.
kurima	´Ntit̲urimá caane.	´Sindimá caane.

kumesuura	´Ntit̲umesúura caane.	´Simesúura caane.
kugoroora	´Ntit̲ugoróora caane.	´Singoróora caane.
kutéeka	´Ntid̲uteeká caane.	´Sinteeká caane.
gucúra	´Ntid̲ucurá caane.	´Sincurá caane.
kwaandika	´Ntit̲waandíka caane.	´Sinaandíka caane.

Exercise 3. Affirmative disjunct vs. negative.

a. 2 pl. and 1 pl.

	'Do you (pl.) write much?'	'No, we write little.'
	[- — - - —\ _]	[_ -: , -: — \ - — -]
kwaandika	Muraandika caane?	Oya. ´Ntit̲waandíka caane.
gucúra	´Muracúra caane?	Oya. ´Ntid̲ucurá caane.
gusoma	´Murasoma caane?	Oya. ´Ntid̲usoma caane.
gutéeka	´Muratéeka caane?	Oya. ´Ntid̲uteeká caane.
kubaaza	´Murabaaza caane?	Oya. ´Ntit̲ubaazá caane.
kurima	´Murarima caane?	Oya. ´Ntit̲urimá caane.
kumesuura	´Muramesuura caane?	Oya. ´Ntit̲umesúura caane.

b. 2 sg. and 1 sg.

	'Do you (sg.) write much?	'No, I don't write much.'
	[- — - - —\ _]	[-: , -: — \ - — -]
kwaandika	Uraandika caane?	Oya. ´Sinaandíka caane.
gusoma	´Urasoma caane?	Oya. ´Sinsomá caane.
kurima	´Urarima caane?	Oya. ´Sindimá caane.

gucúra	Uracúra caane?	Oya. ´Sincurá caane.
kubaaza	Urabaaza caane?	Oya. ´Simbaazá caane.
gutéeka	Uratéeka caane?	Oya. ´Sinteeká caane.
kumesuura	Uramesuura caane?	Oya. ´Simesúura caane.

Exercise 4. Negative immediate vs. infinitive. [Note that in this exercise, high verbs are distinguished from low verbs in Column 3, but not in Column 2.]

	'I don't carve much.'	'I don't know how to carve.'
kubaaza	´Simbaazá caane.	´Siinzí kubaaza.
gutéeka	´Sinteeká caane.	´Siinzí gutéeka.
gusoma	´Sinsomá caane.	´Siinzí gusoma.
gucúra	´Sincurá caane.	´Siinzí gucúra.
kumesuura	´Simesúura caane.	´Siinzí kumesuura.
kwaandika	´Sinaandíka caane.	´Siinzí kwaandika.

Exercise 5. /-bi-/ as an object prefix when the antecedent is an infinitive phrase.

	'Do you like to climb mountains?'	'I don't like to.'
	Urakúunda kuduug$_a$ imisózi?	´Sindabikúunda. or: ´Simbikúunda.
he	Arakúunda kuduug$_a$ imisózi?	´Ntabikúunda.
you (pl.)	Murakúunda kuduug$_a$ imisózi?	´Ntitubikúunda.

they	Barakúunda kuduug$_a$ imisózi?	´Ntibabikúunda.
kumenya	Baráazi kuduug$_a$ imisózi?	´Ntibabiízi.
you (pl.)	Muráazi kuduug$_a$ imisózi?	´Ntitubiízi.
you (sg.)	Uráazi kuduug$_a$ imisózi?	´Sindabiízi or: ´Simbiízi.
he	Aráazi kuduug$_a$ imisózi?	´Ntabiízi.

Conversation practice 1.

The student should ask the teacher the meanings of the following words. (Each is a synonym or near synonym of some word which has already been learned.)

igisáta

guhiindukira

gushika

igikórwa

kubáasha

Conversation practice 2. (Student's book closed.)

The student should pick the unfamiliar word out of each sentence, and ask its meaning.

Nkora mu gakaabo.

Ibi ´n$_i$ ibitaro.

Uvǎhe?

UNIT 5

Dialogue 1.

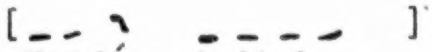
	mbe	(a question word)
	-goorá (-gooye)	to give difficulty
	-íga (-íize)	to learn
1A	[- - - ⌒ - - - — -] Mbe ikiruúndi kiragooye [⌢ -] kwíiga?	Is Kirundi hard to learn?
	caane	very, much
2B	[- - — ` — -] Ntikigooyé caane.	It's not very hard.
	-shaaka (-shaatse)	to like, want
3A	[- — - ´ ⌢ -] Nashaaka kucíiga.	I want to learn it.
	-íza (-ígije)	to teach
4B	[- ⌢ - — - — -] Usháatse nzookikwiiza.	If you like, I will teach it to you.
5A	[- - ` - — -] Urakóze caane!	Thanks very much!
	aríko	but
6A	[- ` - - ` - ´] Aríko ndi n$_a$ úmutw$_e$ [` ‿ -] ugumyé.	But I've got a hard head. [This phrase will not be broken into its component parts.]

Dialogue 2.

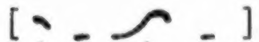
7C	Ushaaka gukór$_a$ ikí?	What do you want to do?
8D	Nshaaka gutáangura kwíig$_a$ ikiruúndi.	I want to begin to study Kirundi.
	-zóo-	(non-immediate future prefix)
	-fásha (-fáshije)	to help
9C	Usháatse nzoogufasha.	If you like, I'll help you.
10D	Urakóze caane.	Thanks a lot.

Dialogue 3.

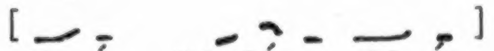
	~mwé	one, same
11E	Ikiruúndi n$_a$ ´ikinyarwaanda ´ni bimwé?	Are Kirundi and Kinyarwaanda the same?
12F	Oya, ´si bimwé.	No, they're not (the same).
	-fita (-fise)	to have
	itaandukaaniro (5, 6)	difference
	~tó	small
13E	Bifis$_e$ itáandukaaniro ritó.	They are a little different. ('They have a small difference.')



14E Urafís$_e$ igitabo c$_a$ — Do you have a Kirundi book?



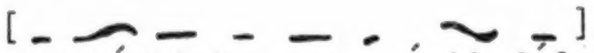
íkiruúndi?



15F Eegó. Ndafíse ciizá. — Yes, I have [a] good [one].

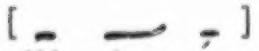
umwiígiisha (1, 2) — teacher

ndé — who?



16E Umwiígiisha waawe ´niindé? — Who is your teacher?

ntuuzé — so-and-so



17F Ni ntuuzé. — It's So-and-so.

1. A note on object prefixes.

Object prefixes have already been discussed in Units 2 and 4. In the former, a table of personal object prefixes was given. The non-personal object prefixes are listed in the synopsis (p. xxii).

[For practice in using the object prefixes that correspond to inanimate nouns, see Exercises 5 and 6.]

In Kirundi, more than one object prefix may be used in the same verb:

nzookikwiiza — I'll teach it to you. ('I'll cause you (/-kw-/) to learn it (/-ki-/))

[Forms with two object prefixes will not be made the goal of intensive drill in this course.]

2. A note on adjectives used in noun positions.

In the sentence:

Ndafíse ciizá. I have a good [one].

(The phrase /ndafís$_e$ iciizá/ is rarer than the above, and is slightly different in meaning.)

the word /ciizá/ is an adjective, but it is used as the object of the verb /ndafíse/. This is of course one of the positions normally occupied by a noun or a noun phrase. Note that there is no augment (initial vowel) as there would be if the phrase contained a noun:

ndafís$_e$ igitabo ciizá	I have a good book.
ndafís$_e$ ikiíndi gitabo	I have another book.

[For practice on this point, see Exercise 7.]

3. A note on the difference between perfective and imperfective verb stems.

Some of the verb forms that have been met so far end in /-a/, while others end in /-e/. Except for imperative and subjunctive forms, this distinction in form stands for a difference in ASPECT. The word aspect is a grammarian's term for the shape of an action in time, just as the word tense is used in talking about the placement of an action along the time axis.

Kirundi has a two way aspectual distinction between imperfective and perfective verb forms. An imperfective form is one that stands for a continuing action, while a perfective form stands for one that is thought of as being completed. A majority of the forms of a Kirundi verb, regardless of tense, are either imperfective or perfective, and have otherwise synonymous counterparts in the other aspect. Imperfective forms end in /-a/, perfective forms end in /-e/, and the /-e/ is either preceded by /-y-/, or there is a difference between the final consonant of the imperfective and the perfective form:

A verb which has a perfective in /-ye/, with no consonant change, is /-soma/.

Usom$_{a}$ ikí?	What subject are you reading?
Usomy$_{e}$ ikí?	What did you understand [as you read just now]?

A verb which has a difference between the last consonant of corresponding perfective and imperfective forms is /-turuka/:

Aturukǎhe?	Where is he from?
Aturutsěhe?	Where is he coming from?

An example of strikingly different imperfective and perfective forms is:

Ageenda kw iisǒko.	He goes to the market.
Agiiye kw iisǒko.	He has just gone to the market.

The consonant of the perfective form can often be guessed if one knows the consonant of the imperfective, but because there are a number of irregular verbs, the student is advised to learn the perfective stem of each verb separately, at least in the beginning.

The consonant of the imperfective of any verb is the same as the consonant of the infinitive. Exercise 1 therefore serves to provide examples of the imperfective and perfective consonants of some of the verbs from preceding dialogues, and also provides an occasion for practice in making this consonant alternation.

4. A note on the translation equivalents of many English adjectives.

Kirundi, like many other Bantu languages, has a very small number of words which behave like the adjectives of Indo-European languages. The stem /-izá/ 'good' with its various concordial prefixes, is one such adjective.

Most translations of Indo-European adjectives in Kirundi are actually verb forms. Thus in,

Ikiruúndi kiragooye kwíiga.	Kirundi is hard to learn.

the verb /kiragooye/ corresponds to English 'is hard'. The subject prefix /ki-/ is in agreement with the subject /Ikiruúndi/; /-ra-/ is of course the disjunct prefix; the /-e/ is a part of the mark of perfective aspect.

The infinitive form of this same verb is /kugoora/ 'to give difficulty.' A very literal translation of the perfective form /kiragooye/ might be 'it has completed the process of giving difficulty.'

[Exercises 2 and 3 provide some examples of new verbs which translate English adjectives.]

N.B. The phrases met so far correspond to English be plus adjective: 'the language is hard.' The student should not at this time try to make phrases that correspond to English adjective-noun phrases: 'a hard language,' since this requires a special tonal pattern on the verb.

Students who are familiar with Swahili will recognize, in the use of the perfective aspect in these forms, a parallel with the use of the /-me-/ tense in such Swahili forms as /imeharibika/ 'it is spoiled.'

Exercise 1. Perfective vs. imperfective stems, as exemplified in the immediate perfective and the infinitive.

	'John has just read the letter.'	'He knows how to read well.'
	[- ⁀ - - - ⁀ -]	[- ⁀ - - - - ∼ -]
gusoma	Yohaán$_{i}$ asomy$_{e}$ ikeéte.	Aráazi gusoma néezá.
kugoroora	Yohaán$_{i}$ agorooy$_{e}$ impuúzu.	Aráazi kugoroora néezá.
kumesuura	Yohaán$_{i}$ amesuuy$_{e}$ impuúzu.	Aráazi kumesuura néezá.
kwaandika	Yohaán$_{i}$ yaandits$_{a}$ ikeéte.	Aráazi kwaandika néezá.
kugeendeesha	Yohaán$_{i}$ ageendeeshej$_{e}$ umudúga.	Aráazi kugeendesh umudúga néezá.
kuvúga	Yohaán$_{i}$ avuz$_{e}$ ikiruúndi.	Aráazi kuvúga ikiruúndi néezá.
kuduuga	Yohaán$_{i}$ aduuz$_{e}$ umusózi.	Aráazi kuduug$_{a}$ imisózi néezá.

Exercise 2. Perfective forms that correspond to English be plus adjective. Concord between subject and verb.

↓	Ikiruúndi kiragooye?	Is Kirundi hard?
Igiswáahirí 'Swahili'	Igiswáahirí kiragooye?	Is Swahili hard?
Iriingara 'Lingala'	Iriingara riragooye?	Is Lingala hard?
Ikinyarwaanda	Ikinyarwaanda kiragooye?	Is Kinyarwaanda hard?
kwóoroha 'to become easy'	Ikinyarwaanda kiróoroshe?	Is Kinyarwaanda easy?

Igiswáahirí	Igiswáahirí kiróoroshe?	Is Swahili easy?
Iriingara	Iriingara riróoroshe?	Is Lingala easy?
urwo rurími 'that language'	Urwo rurími ruróoroshe?	Is that language easy?
izo ndími 'those languages'	Izo ndími ziróoroshe?	Are those languages easy?

Exercise 3. (Continuation of Exercise 2)

↓	Urwo rurími ruróoroshe?	Is that language easy?
igitabo	Ico gitabo kiróoroshe?	Is that book easy?
ibitabo	Ivyo bitabo biróoroshe?	Are those books easy?
kuziimba 'to become expensive'	Ivyo bitabo biraziimvye?	Are those books expensive?
ipikipiki	Iyo pikipik$_i$ iraziimvye?	Is that motorcycle expensive?
amapikipiki	Ayo mapikipik$_i$ araziimvye?	Are those motorcycles expensive?
umudúga	Uwo mudúg$_a$ uraziimvye?	Is that car expensive?
imidúga	Iyo midúg$_a$ iraziimvye?	Are those cars expensive?
imáshiíni (sg.)	Iyo máshiín$_i$ irazíimvye?	Is that machine expensive?
imáshiíni (pl.)	Izo máshiíni ziraziimvye?	Are those machines expensive?

kuremeera 'to become heavy'	Izo máshiíni ziraremeereye?	Are those machines heavy?
impuúzu	Izo mpuúzu ziraremeereye?	Are those clothes heavy?
ibitabo	Ivyo bitabo biraremeereye?	Are those books heavy?
igitabo	Ico gitabo kiraremeereye?	Is that book heavy?
ikeéte	Iryo keét$_{e}$ riraremeereye?	Is that letter heavy?
kuhwahuka 'to become light in weight'	Iryo keét$_{e}$ rirahwahutse?	Is that letter light?
igitabo	Ico gitabo kirahwahutse?	Is that book light?
impuúzu	Izo mpuúzu zirahwahutse?	Are those clothes light?
kuziimbuuka 'to become cheap'	Izo mpuúzu ziraziimbuutse?	Are those clothes cheap?
ipikipiki	Iyo pikipik$_{i}$ iraziimbuutse?	Is that motorcycle cheap?
amapikipiki	Ayo mapikipik$_{i}$ araziimbuutse?	Are those motorcycles cheap?
urubáangaangwé	Urwo rubáangaangwé ruraziimbuutse?	Is that bicycle cheap?
imbáangaangwé	Izo mbáangaangwé ziraziimbuutse?	Are those bicycles cheap?

Exercise 4. Immediate disjunct affirmative vs. immediate negative. (Special attention should be given to the tonal patterns of the verbs.)

	'Is Kirundi hard to learn?'	'It is not hard to learn.
↓	Ikiruúndi kiragooye kwíiga?	´Ntikigooyé kwíiga.
kuvúga	Ikiruúndi kiragooye kuvúga?	´Ntikigooyé kuvúga.
kwóoroha	Ikiruúndi kiróoroshe kuvúga?	´Nticooróshe kuvúga.
kwíiga	Ikiruúndi kiróoroshe kwíiga?	´Nticooróshe kwíiga.
kugoora	Ikiruúndi kiragooye kwíiga?	´Ntikigooyé kwíiga.
kwúumva	Ikiruúndi kiragooye kwúumva?	´Ntikigooyé kwúumva.
kwóoroha	Ikiruúndi kiróoroshe kwúumva?	´Nticooróshe kwúumva.
gusoma	Ikiruúndi kiróoroshe gusoma?	´Nticooróshe gusoma.
kugoora	Ikiruúndi kiragooye gusoma?	´Ntikigooyé gusoma.

Exercise 5. Object prefixes with a hint from the possessive concords. (Cues from Column 1 should be given first as noun plus possessive, later as noun without possessive.)

	'Have you seen my book?'	'I've seen it.
igitabo (caanje)	Urabóony$_e$ igitabo caanje?	Ndakíboonye.
icaámbarwa (caanje)	Urabóony$_e$ icaámbarwa caanje?	Ndakíboonye.
ibitabo (vyaanje)	Urabóony$_e$ ibitabo vyaanje?	Ndabíboonye.
ivyaámbarwa (vyaanje)	Urabóony$_e$ ivyaámbarwa vyaanje?	Ndabíboonye.
ikeéte	Urabóony$_e$ ikéete ryaanje?	Ndaríboonye.

impuúzu (yaanje)	Urabóonye impuúzu yaanje?	Ndayíboonye.
impuúzu (zaanje)	Urabóonye impuúzu zaanje?	Ndazíboonye.
umwiígiisha (waanje)	Urabóonye umwiígiisha waanje?	Ndamúboonye.
abiígiisha (baanje)	Urabóonye abiigiísha baanje?	Ndabáboonye.
umushófeéri (waanje)	Urabóonye umushófeéri waanje?	Ndamúboonye.
umudúga (waanje)	Urabóonye umudúga waanje?	Ndawúboonye.
ibiro(vyaanje)	Urabóonye ibiro vyaanje?	Ndabíboonye.
ipikipiki (yaanje)	Urabóonye ipikipiki yaanje?	Ndayíboonye.
urubáangaangwé (rwaanje)	Urabóonye urubáangaangwé rwaanje?	Ndarúboonye.

[NB The tape has /umushófeerí/ where the book has /umushófeéri/.

Exercise 6. Object prefixes.

	'Do you need a clerk?'	'I need one'/'I need him.'
umukáraáni	Urakeneye umukáraáni?	Ndamukeneye.
abakáraáni	Urakeneye abakaraáni?	Ndabakeneye.
abashuumba	Urakeneye abashuumba?	Ndabakeneye.
umushuumba	Urakeneye umushuumba?	Ndamukeneye.
urubáangaangwé	Urakeneye urubáangaangwé?	Ndarukeneye.
ibiro	Urakeneye ibiro?	Ndabikeneye.
impuúzu	Urakeneye impuúzu?	Ndazikeneye.
ikiintu	Urakeneye ikiintu?	Ndagikeneye.
ibitabo	Urakeneye ibitabo?	Ndabikeneye.

Exercise 7. Adjective used in a noun position.

	'Do you have a book?'	'I have a good one.'
↓	Urafís$_e$ igitabo?	Ndafíse ciizá.
umudúga	Urafís$_e$ umudúga?	Ndafíse mwiizá.
urubáangaangwé	Urafís$_e$ urubáangaangwé?	Ndafíse rwiizá.
ipikipiki	Urafís$_e$ ipikipiki?	Ndafíse nziizá.
impuúzu	Urafís$_e$ impuúzu?	Ndafíse nziizá.
gushaaka	Urashaaka impuúzu?	Nshaaka nziizá.
umubooyi	Urashaaka umubooyi?	Nshaaka mwiizá.
abashuumba	Urashaaka abashuumba?	Nshaaka beezá.
urugó	Urashaaka urugó?	Nshaaka rwiizá.
ingwá	Urashaaka ingwá?	Nshaaka nziizá.

Exercise 8. Random substitutions. (Use English sentences as cues.)

Nshaaka kwíig$_a$ ikiruúndi.	I want to study Kirundi.
Bashaaka kwíig$_a$ ikiruúndi.	They want to study Kirundi.
Ntibashaaká kwíig$_a$ ikiruúndi.	They don't want to study Kirundi.
Ntibashaaká kuvúg$_a$ ikiruúndi.	They don't want to speak Kirundi.
Siinzí gusom$_a$ ikiruúndi.	I don't know how to read Kirundi.
Siinzí gusom$_a$ urwo rurími.	I don't know how to speak that language.
Siinzí kugeendesh$_a$ umudúga.	I don't know how to drive.

Siinzí kugeenda kw iisǒko.	I never ('I don't know how to') go to the market.
Ntashobóra kugeenda kw iisóko.	He can't go to the market.
Ntashaaká kugeenda kw iisǒko.	He doesn't want to go to the market.
Ntashaaká kwíig$_a$ ikiruúndi.	He doesn't want to study Kirundi
Nshaaka kwíig$_a$ ikiruúndi.	I want to study Kirundi.

Exercise 9. Random substitutions.

Sinuumvíis$_e$ ic$_{\acute{o}}$ uvuzé.	I don't understand (or hear) what you said.
Sintegéerey$_e$ ic$_{\acute{o}}$ uvuzé.	I don't understand what you said.
Nshaaka kwúumv$_a$ ic$_{\acute{o}}$ uvuzé.	I want to understand what you said.
Nshaaka kwúumv$_a$ urwo rurími.	I want to understand (or hear) that language.
Ntibategéerey$_e$ urwo rurími.	They don't understand that language.
Ntibategéerey$_e$ igiswáahirí.	They don't understand Swahili.
Ndakúunda kuvúg$_a$ igiswáahirí.	I like to speak Swahili.
Ndakúunda kuvúg$_a$ buhóro.	I like to speak slowly.
Geendeesh$_a$ buhóro.	Drive slowly.

Practice Conversation 1.

You ask whether Mr. ______ is studying Swahili.	Yohaáni aríig$_{a}$ igiswáahiri?	
		Eeg$_{\acute{o}}$ ataanguye vubá.
You ask whether his teacher speaks Swahili well.	Umwiigiisha wíiwé aravúg$_{a}$ igiswáahĭri néezá?	
		Arakívuga.

Practice Conversation 2.

You ask whether Mr. ______ has a Swahili book.	Yohaáni arafís$_{e}$ igitabo c$_{a}$ ígiswáahirí?	
		Arabífise bibiri.
You ask whether they are any good.	Ibitabo vyíiwé ´ni vyiizá?	
		Kimwé ´ni ciizá caane.

Practice Conversation 3.

You remark that you'd like to learn Swahili.	Nshaaka kwíig$_{a}$ igiswáahirí.	

		Usháatse nzoogufasha.
In response to his suggestion, you ask whether he can begin immediately.	Ushobora gutáangura ubu?	
		Ubíshaatse.

Free conversation.

1. A makes arrangements with B for help in learning Kirundi
2. B says something that A does not understand. A reacts accordingly.

UNIT 6

Dialogue 1.

	~ngáahé	how many?
1A	[_ _ - ˋ - — ⁀ -] Uvug$_a$ indími ziingáahé?	How many languages do you speak?
2B	[_ _ - ˋ - - - -] Mvug$_a$ indími zitatu.	I speak three (languages.)
	~hé	which?
3A	[— ⁀ -] ´Niizíihé? or: Ni izíihe?	Which ones are they?
	igifaraánsa	French
4B	[- - ´ ˋ - - ⁀ -] Rumwé ´n$_i$ igifaraánsa, [- ⁀ - ´ ˋ - ˋ - -] uruúndi ´n$_i$ igiswáahirí; [- — ˋ - - ´] urwaa gátatu ´n$_i$ [ˋ - ⁀ -] ikiruúndi.	One is French, another is Swahili, [and] the third is Kirundi.
	icóongerezá/ icóongereza	English
5A	[- ˋ - ˋ - - ‿] Uráaz$_i$ Icóongerezá?	Do you know English?
	náabí	badly
6B	[- ˋ - - ~ ˋ — -] Ndakívuga náabí naabí.	I speak it poorly.
	gusa	only

7B	[- - - - - — - -] Ndagisoma, nkacaandika [- -] gusa.	I only read and write it.
8A	[- - - ⌣ - - ˎ ˎ — -] Ubon$_a$ icóongerezá kígooye?	Do you find ('see') [that] English is difficult?
9B	[- ⌢ - - ˎ - - — -] Icóongerezá kiragooye [- ˎ -] kuvúga.	English is hard to speak.
	-suumba (-suumvye)	to surpass
10A	[- - ⌒ - - - — -] Ikiruúndi kiragooye [— ⌢ - -] gusuumb$_a$ icóongerezá.	Kirundi is harder than English.

Dialogue 2.

	-mara (-maze)	to end, terminate
	igihe (7)	time
	-ngana (-nganye)	to be equal to
11C	[- - - - - — ´] Umaz$_e$ igihe kiingan$_{\acute{a}}$ [⌢ ˎ ⌢ - - ⌒ -] ikí wíig$_a$ ikiruúndi?	How long have you spent (you) studying Kirundi?
	ukwéezi (15, 6)	moon, month
	~tatu	three

12D	Ndaciiz$_e$ améez$_i$ atatu.	I studied it three months.
13C	Wacíigiiyěhe?	Where did you study it?
	iwáacu	at [my] home ('at ours')
14D	Nacíigiiy$_e$ iwaácu.	I studied it in my home country.

Dialogue 3.

	umunyéeshuúre (1, 2)	a student
15E	Ur$_i$ umunyéeshuúre?	Are you a student?
16F	Eegó.	Yes.
	isǎha (9, 6)	hour
	umuúsi (3, 4)	day (24-hour period)
17E	Wiig$_a$ amasǎh$_a$ angáahé ku muúsi?	How many hours a day do you study?
18F	Niig$_a$ amasah$_a$ ataanu ku muúsi.	I study five hours a day.
	iyiínga (9, 6)	week
19E	Wiig$_a$ imiís$_i$ ingáahé	How many days a week do you study?

[— ⁀ –]
mw iiyiínga?

[— – ⁀ – — –]
20F Niig$_a$ imiís$_i$ itaanu. I study five days.

[— – – ⁀ – – –]
21E Wiiz$_e$ igifáraáns$_a$ igihe How long have you studied French?
[— – – –]
kiingan$_{\acute{a}}$ ikí?

umwáaka (3, 4) year

[– ⁀ – –]
22F Umwáak$_a$ umwé. One year.

NB The recording has /igifàraánsa/ in place of /igifáraánsa/.

Supplementary Vocabulary School supplies:

Urakeney$_e$ ikáraámu? (5 or 9, 6)	Do you need a pencil (pen)?
amakáraámu	Do you need any pens (pencils)?
urupaapuro (11, 10)	Do you need any paper?
iraángi (5, or 9)	Do you need any ink?
igitabo c$_a$ úkwaandika	Do you need a note book? ('book for writing')
ingwá (9)	Do you need any chalk?

1. A note on the tones of verbs that contain object prefixes.

The tones of verb forms depend not only on factors of the kinds which have already been considered (tense, etc.) but also on the presence or absence of an object prefix. This note applies only to single object prefixes in verb forms that are indicative immediate disjunct affirmative:

Urakúund$_{a}$ iki gitabo?	Do you like this book?
Ndagíkuunda.	I like it.
Uragorooy$_{e}$ izi mpuúzu?	Have you ironed these clothes?
Ndazigorooye.	I ironed them.

High verbs in this form have an anticipated high tone on the object prefix, and the verb stem itself has low tone; low verbs have no high tones.

2. A note on the use of different sets of prefixes with the same noun stem.

The noun stem /-ruúndi/ appears in the singular-plural pair of forms:

Umu-ruúndi (1)	a Rundi person
Aba-ruúndi (2)	Rundi people

It also appears in the form:

Iki-ruúndi (7)	typical or customary Rundi fashion of doing anything including speaking, hence 'Rundi language'

Users of this textbook have probably already discovered its use also in:

Ubu-ruúndi (14)	the country of the Barundi

These same class prefixes may be applied with the same meanings to many noun stems denoting ethnic groups:

Umu-faraánsa	(1)	French person
Ubu-birigi	(14)	Belgium
Abóongerezá	(2)	English people
ikizuúngu	(7)	European ways of acting or speaking

[For practice in using different class prefixes with different meanings, see Exercises 1 and 2.]

3. A note on comparisons of inequality.

Sentence 10 contains an example of comparison:

Ikiruúndi kiragooye gusuumba icóongerezá.

Kirundi is harder than English ('Kirundi is hard surpassing English')

A very common way of expressing comparison of inequality in Rundi makes use of the word /gusuumba/, which is the infinitive of the verb that means 'to surpass'. In the above example, /gusuumba/ follows a verb (/kiragooye/); it may also be used with adjectives:

Special note should be made of the sentences in which the word that follows directly after /-suumba/ is a possessive pronoun.

First of all, the tonal patterns on the possessives are unlike the tones found with these same stems elsewhere;

~aanjé	~aácu
~aawé	~aányu
~iiwé	~aábo

Notice that the singular stems have one tonal pattern, and the plural stems another.

With regard to the prefixes used with these possessive stems, sentences which contain them must be divided into two groups. An example of the first group is:

Ibiro vyaawe ńi vyiizá gusuumba rwaanjé.

In this sentence, there is an overt subject expression (/ibiro vyaawe/), and the prefix used with /-aanje/ is /rw-/, regardless of the class of the subject expression. Thus, /rw-/ appears also in the sentence:

Akazi kaawe´ni keezá gusuumba rwaanjé.

In the second group of sentences, there is no expressed subject:

´Ni vyiizá gusuumb$_a$ ivyáanjé.
It/they (Cl. 8) is better than mine.

´Ni keezá gusuumb$_a$ akáanjé.
It (Cl. 12) is better than mine.

In these sentences the possessive after /-suumba/ has the same class prefix as its antecedent. It also has the augment vowel. Singular stems have high tone on the mora that follows the prefix:

ivyáanjé
ivyáawé
ivyíiwé

ivyaácu
ivyaányu
ivyaábo

[For practice in the use of /-suumba/ in comparisons, see Exercises 3 - 6.]

4. A temporary note on the verbs in Sentences 8 and 11.

Ubon$_a$ icóongerezá kígooye?	Do you find that English is hard?
Umaz$_e$ igihe kiingan$_{\acute{a}}$ ikí wíig$_a$ ikiruúndi?	How long have you spent, (you) studying Kirundi?

In these sentences, the main verbs are respectively /ubona/ and /umaze/. These verbs are in the indicative mood and require no comment here. The verbs /kígooye/ and /wíiga/ however begin with high tone, and in this respect differ from indicative forms.

These forms are in the participial mood, which will be discussed in greater detail beginning with Unit 9

Exercise 1. Corresponding nouns of Classes 2 and 14.

	'Where do the Barundi come from?'	'They come from Burundi.'
Abaruúndi	Abaruúndi baturukǎhe?	Baturuk$_a$ i Buruúndi.
Abanyarwaanda	Abanyarwaanda baturukǎhe?	Baturuk$_a$ i Rwaanda.
Abafaraánsa	Abafaraánsa baturukǎhe?	Baturuka mu Bufaraánsa.
Ababirigi	Ababirigi baturukǎhe?	Baturuka mu Bubirigi.
Abóongerezá	Abóongerezá baturukǎhe?	Baturuka mu Bwóongerezá.
Abáarabú	Abáarabú baturukǎhe?	Baturuka murí Arabiyá.
Abanyéekoóngo	Abanyéekoóngo baturukǎhe?	Baturuk$_a$ i Koóngo.
Abazuúngu	Abazuúngu baturukǎhe?	Baturuk$_a$ i Buráya.
Abahiíndi Abahíindí	Abahiíndi baturukǎhe?	Baturuka mu Buhiíndi.

Exercise 2. Corresponding nouns of Classes 2 and 7.

	'What language do the Barundi people speak?'	'They speak Kirundi.'
Abaruúndi	Abaruúndi bavug$_a$ ururími rúúhe?	Bavug$_a$ ikiruúndi.
Abanyarwaanda	Abanyarwaanda bavug$_a$ ururími rúúhe?	Bavug$_a$ ikinyarwaanda.
Abafaraánsa	Abafaraánsa bavug$_a$ ururími rúúhe?	Bavug$_a$ igifaraánsa.

Abáarabú	Abáarabú bavug$_a$ ururími rúúhe?	Bavug$_a$ icáarabú.
Abagáandé	Abagáandé bavug$_a$ ururími rúúhe?	B[illegible]$_a$ ikigáandé.
Abóongerezá	Abóongerezá bavug$_a$ ururími rúúhe?	Bavug$_a$ icóongerezá.
Abazuúngu	Abazuungu bavug$_a$ ururími rúúhe?	Bavug$_a$ indími nyiínshi.
Abahiíndi	Abahiíndi bavug$_a$ ururími rúúhe?	Bavug$_a$ igihiíndi.
Abanyaameriká	Abanyaameriká bavug$_a$ ururími rúúhe?	Bavug$_a$ icóongerezá.
Abatuutsi	Abatuutsi bavug$_a$ ururími rúúhe?	Bavug$_a$ ikiruúndi.
Abahutú	Abahutú bavug$_a$ ururími rúúhe?	Bavug$_a$ ikiruúndi.
Abanyéekoóngo	Abanyéekoóngo bavug$_a$ ururími rúúhe?	Bavug$_a$ indími nyiínshi.
Abamosó	Abamosó bavug$_a$ ururími rúúhe?	Bavug$_a$ ikiruúndi.

Exercise 3. 'Than'. Absolute pronouns and object prefixes.

'John speaks French (as a foreign language) better than I [do].'

jeewé	Yohaáni aravúg$_{a}$ igifaraánsa ciizá gusuumba jeewé.
	Arakívuga kunsuumba.
wewé	Yohaáni aravúg$_{a}$ igifaraánsa ciizá gusuumba wewé.
	Arakívuga kugusuumba.
wéewé	Yohaáni aravúg$_{a}$ igifaraánsa ciizá kumusuumba.
	Arakívuga kumusuumba.
tweebwé	Yohaáni aravúg$_{a}$ igifaraánsa ciizá gusuumba tweebwé.
	Arakívuga kudusuumba.
mweebwé	Yohaáni aravúg$_{a}$ igifaraánsa ciizá gusuumba mweebwé.
	Arakívuga kubasuumba.
abaándi	Yohaáni aravúg$_{a}$ igifaraánsa ciizá gusuumba abaándi.
	Arakívuga kubasuumba.

Exercise 4. 'Than.' Concord with possessives.

'Your car is better than mine.'
'It is better than mine.'

umudúga	Umudúga waawe ´ni mwiizá gusuumba rwaanjé.
	´Ni mwiizá gusuumb$_{a}$ uwáanjé.
umubooyi	Umubooyi waawe ´ni mwiizá gusuumba rwaanjé.
	´Ni mwiizá gusuumb$_{a}$ uwáanjé.
imidúga	Imidúga yaawe ´ni myiizá gusuumba rwaanjé.

´Ni myiizá gusuumba iyáanjé.

ababooyi	Ababooyi baawe ´ni beezá gusuumba rwaanjé. Ni beezá gusuumba abáanjé.
ipikipiki	Ipikipiki yaawe ´ni nziizá gusuumba rwaanjé. Ni nziizá gusuumba iyáanjé.
amapikipiki	Amapikipiki yaawe ´ni meezá gusuumba rwaanjé. Ni meezá gusuumba ayáanjé.
ibiro	Ibiro vyaawe ´ni vyiizá gusuumba rwaanjé. Ni vyiizá gusuumba ivyáanjé.
imáshiíni	Imáshiíni yaawe ´ni nziizá gusuumba rwaanjé. Ni nziizá gusuumba iyáanjé.
amamáshiíni	Amamáshiíni yaawe ´ni meezá gusuumba rwaanjé. Ni meezá gusuumba ayáanjé.
ingwá	Ingwá yaawe ´ni nziizá gusuumba rwaanjé. Ni nziizá gusuumba iyáanjé.
akazi	Akazi kaawe ´ni keezá gusuumba rwaanjé. Ni keezá gusuumba akáanjé.
iraángi	Iraángi ryaawe ´ni ryiizá gusuumba rwaanjé. Ni ryiizá gusuumba iryáanjé.
urupaapuro	Urupaapuro rwaawe ´ni rwiizá gusuumba rwaanjé. Ni rwiizá gusuumba urwáanjé.
impaapuro	Impaapuro zaawe ´ni nziizá gusuumba rwaanjé. Ni nziizá gusuumba izáanjé.

ikáraámu	Ikáraámu ryaawe ni ryiizá gusuumba rwaanjé. Ni ryiizá gusuumba iryáanjé.

Exercise 5. 'Than' with verbs. Subject-verb concord.

	Iriingara riróoroshe gusuumba igiswáahirí?	Is Lingala easier than Swahili?
ikinyarwaanda	Ikinyarwaanda kiróoroshe gusuumba igiswáahirí?	Is Kinyarwanda easier than Swahili?
kugoora	Ikinyarwaanda kiragooye gusuumba igiswáahirí?	Is Kinyarwanda more difficult than Swahili?
icóongerezá	Icóongerezá kiragooye gusuumba igiswáahirí?	Is English more difficult than Swahili?
igifaraánsa	Igifaraánsa kiragooye gusuumba igiswáahirí?	Is French more difficult than Swahili?
kwóoroha	Igifaraánsa kiróoroshe gusuumba igiswáahirí?	Is French easier than Swahili?
iriingara	Iriingara riróoroshe gusuumba igiswáahirí?	Is Lingala easier than Swahili?

Exercise 6 'Than' with verbs. Concord with and without change of number.

	Iziíndi ndími ziróoroshe gusuumba urwo.	The other languages are easier than that one
kugoora	Iziíndi ndími ziragooye gusuumba urwo	The other languages are more difficult than that one.
ibitabo	Ibiíndi bitabo biragooye gusuumba ico.	The other books are more difficult than that one.
kuziimba	Ibiíndi bitabo biraziimvye gusuumba ico.	The other books are more expensive than that one.

amapikipiki	Ayaándi mapikipik$_i$ araziimvye gusuumb$_a$ iyo.	The other motorbikes are more expensive than that one.
kuremeera	Ayaándi mapikipik$_i$ araremeereye gusuumb$_a$ iyo.	The other motorbikes are heavier than that one.
imáshiíni	Iziíndi máshiíni ziraremeereye gusuumb$_a$ iyo.	The other machines are heavier than that one.
kuziimbuuka	Iziíndi máshiíni ziraziimbuutse gusuumb$_a$ iyo.	The other machines are cheaper than that one.
imidúga	Iyiíndi midúg$_a$ iraziimbuutse gusuumb$_a$ uwo.	The other cars are cheaper than that one.
kuziimba	Iyiíndi midúg$_a$ iraziimvye gusuumb$_a$ uwo.	The other cars are more expensive than that one.

Exercise 7. Immediate disjunct affirmative verbs with and without an object prefix.

	'Do you like this book?'	'I like it.'
gukúunda	Urakúund$_a$ iki gitabo?	Ndagíkuunda.
kugoròora	Uragorooy$_e$ izi mpuúzu?	Ndazigorooye.
gutáangura	Uratáanguy$_e$ aka kazi?	Ndagátaanguye.
kugeendeesha	Urageendeesh$_a$ uwu mudúga?	Ndawugeendeesha.
gukóra	Urakóz$_e$ aka kazi?	Ndagákoze.
gusoma	Urasomy$_e$ iki gitabo?	Ndagisomye.
kubóna	Urabón$_a$ umudúga waanjé.	Ndawúbona.
gukenera	Urakeney$_e$ urubáangaangwé?	Ndarukeneye.

Exercise 8. Locative prefixes with the names for periods of time.

	'How many hours a day do you work?'
	Ukora amasăh$_a$ angáahé ku muúsi?
ukwéezi	Ukora amasăh$_a$ angáahé mu kwéezi?
iyiínga	Ukora amasăh$_a$ angáahé mw iiyiínga?
kwíiga	Wiig$_a$ amasăh$_a$ angáahé mw iiyiínga?
umuúsi	Wiig$_a$ amasăh$_a$ angáahé ku muúsi?
ukwéezi	Wiig$_a$ amasăh$_a$ angáahé mu kwéezi?

Exercise 9. 'How many?' Concord with two different adjective stems.

	'How many books have you?'	'I have many '
ibitabo	Ufis$_e$ ibitabo biingáahé?	Mfise vyiínshi.
ibiintu	Ufis$_e$ ibiintu biingáahé?	Mfise vyiínshi.
imbáangaangwé	Ufis$_e$ imbáangaangwé ziingáahé?	Mfise nyiínshi.
impuúzu	Ufis$_e$ impuúzu ziingáahé?	Mfise nyiínshi.
abatéetsi	Ufis$_e$ abatéetsi baangáahé?	Mfise beénshi.
abashófeéri	Ufis$_e$ abashófeéri baangáahé?	Mfise beénshi.
imidúga	Ufis$_e$ imidúg$_a$ ingáahé?	Mfise myiínshi.
imyáaka	Ufis$_e$ imyáak$_a$ ingáahé?	Mfise myiínshi.
amapikipiki	Ufis$_e$ amapikipiki angáahé?	Mfise meénshi.
amasúka	Ufise amásuk$_a$ angáahé?	Mfise meénshi.

Exercise 10. 'Which?' Concord with an adjective.

	'Which motorcycle do you like?'
ipikipiki	Ukuund$_a$ iyiíhe pikipiki?
amapikipiki	Ukuund$_a$ ayaáhe mapikipiki?
urupaapuro	Ukuund$_a$ uruúhe rupaapuro?
impaapuro	Ukuund$_a$ iziíhe mpaapuro?
ibiro	Ukuund$_a$ ibiíhe biro?
icaámbarwa	Ukuund$_a$ ikiíhe caámbarwa?
ivyaámbarwa	Ukuund$_a$ ibiíhe vyaámbarwa?
urubáangaangwé	Ukuund$_a$ uruúhe rubáangaangwé?

imbáangaangwé	Ukuund$_a$ iziíhe mbáangaangwé?
akazi	Ukuund$_a$ akaáhe kazi?
umwiígiisha	Ukuund$_a$ uwuúhe mwiígiisha?
ururími	Ukuund$_a$ uruúhe rurími?
ikáraámu	Ukuund$_a$ iriíhe káraámu?
iraángi	Ukuund$_a$ iriíhe raángi?
isúka	Ukuund$_a$ iyiíhe súka?

Practice Conversation 1.

You ask Mr. _______ whether he speaks Lingala.	Uravúg$_a$ iriingara?	
		Ndarívuga náabí naabí. Ndaryíiga kw iishuúli.
You express curiosity concerning the length of time.	Umaz$_e$ igihe kiingan$_{\acute{a}}$ ikí, wíig$_a$ iriingara?	
		Maz$_e$ ukwéezi kumwé gusa.

Practice Conversation 2.

You go on by asking about the difficulty of Lingala.	Iriingara riragooye?

		Ntirigooyé caane.
		Ushaaka kuryíiga?
You would like to learn it yourself, and ask whether his teacher can help you.	Eegó. Umwiígiisha waawe arashóbora kuḿfasha?	

Free Conversation.

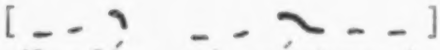
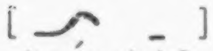
1. A needs a clerical worker who speaks some English. B, who has been studying English for a short time, applies for the position.

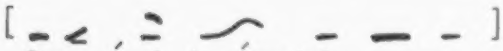
2. C is a European who knows a little Kirundi but has had no experience with any other African language. He asks D, a speaker of Kirundi who also knows some Swahili (or some other African language) how Kirundi and the other language compare with one another.

UNIT 7

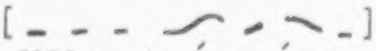
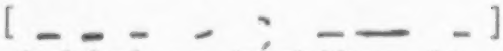
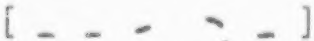
Dialogue 1.

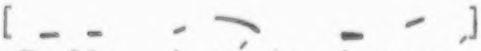
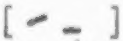
umuvúukanyi (1, 2) — sibling


1A Urafís$_{e}$ abavúukanyi

beénshi? — Do you have many brothers and sisters?


2B Oya 'si beénshi caane. — No, (they are) not very many.

mweéne (1, 2)	one who belongs to
mweénewáacu	my sibling of the same sex
mushíkaanje (1, 2)	term for his sister, used by a boy
~biri	two
nyéne	also


3B Mfise beénewáacu

babiri na báshikaanje

babiri nyéne. — I have two brothers, and also two sisters.


4A Bafis$_{e}$ imyáak$_{a}$ ingan$_{a}$

ikí? — How old are they?

-ruta (-ruse) — to pass, surpass

5B	Beénewáacu baraanduta.	My brothers are older than I.
	inyuma (9, 10)	behind
6B	Bashíkaanje nabó bari muu nyuma zaanje	And my sisters are younger than I. ('are behind me')
	umuvyéeyi (1, 2)	parent
7A	Abavyéeyi baawe baracáarihó?	Are your parents still living? ('are they still there?')
	~óóse	all
8B	Barĭho bóóse.	[Yes], they both are (there).
	-bá (-báye)	to be, to reside

Dialogue 2.

9C	Beénewáanyu babăhe?	Where do your (m.) brothers live?
	murúmuna (1, 2)	a junior sibling
	-báana (-báanye)	to live together, live with or near
10D	Murúmunaanj$_e$ abaana n$_a$ ábavyéeyi báacu.	The younger one lives with our parents.
11D	Afis$_e$ imyáaka cúmi.	He is ten years old.
	mukŭru (1, 2)	senior person

12C	[´ ` - - — -] Na múkùru waawe?	And the older?
13D	[- ` - — ´ ] Mukŭru waanje ´n$_i$ [ ` - \ ⌒ -] umunyéeshuúr$_i$ i [´ ` -] Gitéga.	My older [brother] is a student in Kitega.

Dialogue 3.

14E	[- ` - — - - ] Mukŭru waaw$_e$ akor$_a$ [ - - - ´ ` -] akazi nyabáki?	What kind of work does your older [brother] do?
	umubaaji (1, 2)	carpenter
15F	[- - — -] N$_i$ umubaaji.	He's a carpenter.
	-roonka (-roonse)	to receive, get
	amahera (6) amafaraánga (6,	money
16E	[- - — - - —] Umubaaj$_i$ araroonk$_a$ [- - - -] amahera.	A carpenter makes [good] money!

Vocabulary: Names of some occupations.

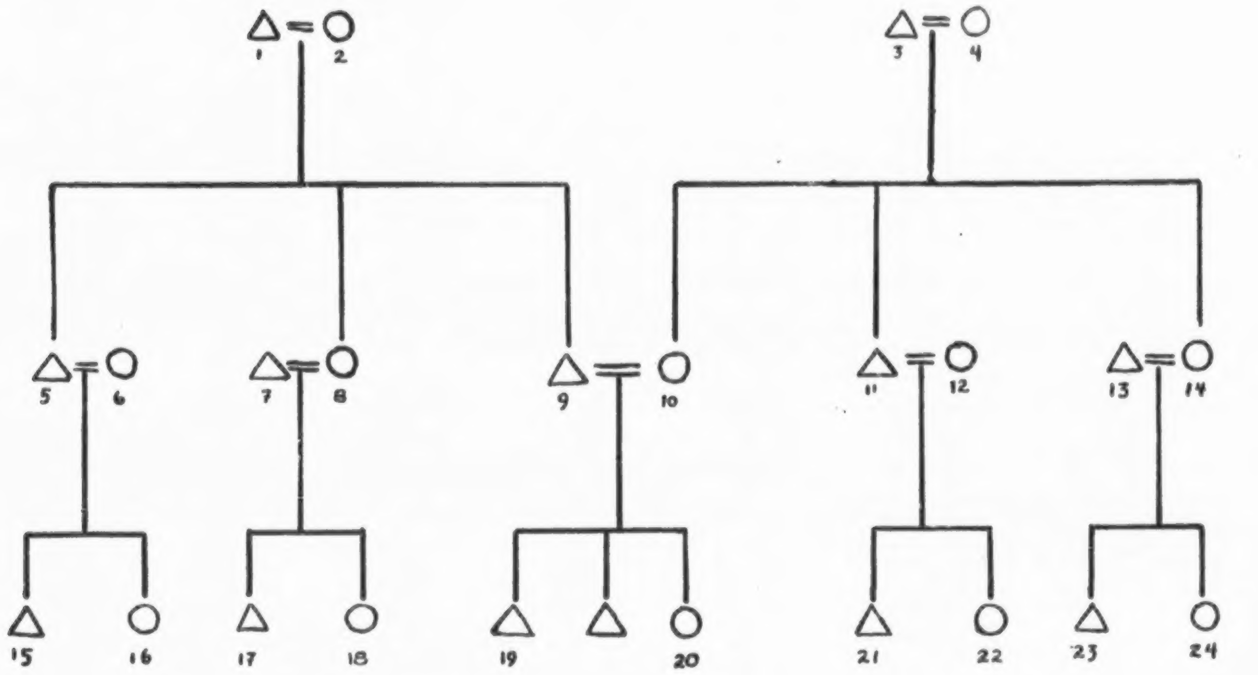
Mweénewáacu ´n$_i$ umubàaji.	worker in wood
´n$_i$ umwúubatsi	builder

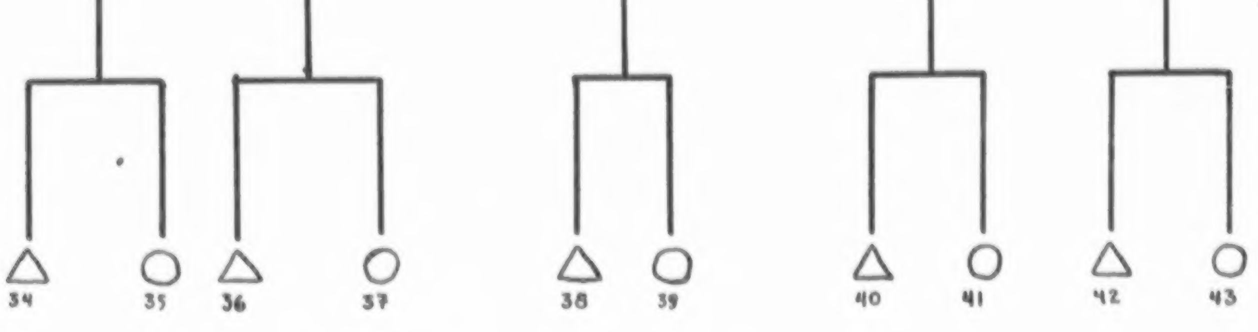
Mweénewáacu	´n_1 umukáraáni	clerk
	´n_1 umwuúngere	herdsman
	´n_1 umudaándaza	merchant
	´n_1 umupóorĭsi	policeman
	´n_1 umuróvyi	fisherman

Go through the third part of the basic dialogue again, substituting other words for /´umubaaji/.

Vocabulary: Kinship terms. The following are words which ego (a man) will use in referring to the individual shown on the chart.

1. sogókuru
2. nyogókuru
3. sogókuru
4. nyogókuru
5. daatá waácu
6. (umugŏre wa daata waácu)
7. umugabo wa séengé
8. seengé
9. daatá/daawé
10. maamá/maawé
11. maarúme
12. (umugŏre wa máarúme)
13. (umugabo wá maamawáacū)
14. maamá waácu
15. mweéne(daatá)wáacu
16. mweéne (daatá)wáacu
    or mushíkaácu
17. muvyáraanje
18. muvyáraanje
19. mweéne wáacu(I being a man)
    older sibling: mukŭrwaanje
    or mukŭru waanje
    younger sibling: murúmunaanje
20. mushíkaanje (I being a man)
21. mweéne wáacu
22. mushíkaanje
23. umuvyáará
24. umuvyáará
25. mweénewáacu
26. umugŏre wa mwéenewáacu
27. murámwaanje
28. mushíkaanje
29. umugoré waanje
30. murámwaanje
31.
32.
33. murámwaanje
34. umuhuúngwáacu
35. umukoóbwáacu
36. umwíishwa or
37. muvyaraanje
38. umuhuúngu
39. umukoóbwa daughter
    (umwiígeme) girl
40.





41.

42.

43.

44.

45.

Note that the list does not include the words which ego would use in addressing those persons, and that it also does not indicate what those persons would call ego.

[The student should check the above kinship terms to be sure that they agree with his tutor's usage, and should also elicit the terms which are missing from this list.]

1. A note on the tones of words used with /na´/ 'and, with.'

In general, the tones of words which follow/na´/ are different from the tones of the same words in most other environments.

ibiíndi	other (thing)s (Cl. 8)
n$_a$ íbiíndi	and others
ikinyarwaanda	Kinyarwaanda (the language)
n$_a$ íkinyarwaanda	and Kinyarwaanda

The above examples, which illustrate the simplest case, show that the first vowel of the word that follows/na´/ has a **high** tone.

A slightly more complex relationship is illustrated by the word for 'my (m) sister'.

bashíkaanje	my (m) sisters
na báshikaanje	with my sisters

Here, on the basis of the first set of examples, one might have expected */nabáshíkaanje/. In this instance, however, and in many other instances where one might expect to find two consecutive high tones with a word, only the first is actually used. This principle holds true even where the two vowels are in the same syllables:

beéneawáacu	my siblings of my sex
na béenewáacu	and " " " "

When the initial vowel of the noun is the i that is used with Cl. 9-10, then the/na´/form begins with/níi -/:

ingwá
níingwá

[Exercises 1,2 provide an opportunity for practice in alternating these tonal patterns on nouns.]

There are a number of other elements in Kirundi which behave tonally like/na´/. This tonal behavior will be called DEFERRED HIGH TONE, symbolized in citation forms by an acute accent written after the element.

[For practice with these tonal alternations, see Exercises 1, 2, 7.]

2. Ordinal numerals.

The same tonal rules that have been described in the preceding note for /na/ apply to the combination of any concordial prefix (/vy/, /w-/, /z-/ etc) plus /-a/. This has already been illustrated in some of the day names introduced in Unit 2.

tatu	(This is the root for 'three', but it is never used without a prefix.)
gatatu	third, three
wagátatu	(of the) third
uwagátatu	('[day](of)third') i.e. 'third day,' Wednesday

Another illustration is found in the dialogue for Unit 6:

Urwaagátatu ´n$_i$ ikiruúndi. 'The third [language] is Kirundi.'

Exercise 1. Tones of nouns after/na/ 'and, with': use the two nouns in both possible orders.

'I have a motorcycle and a car.'
'I have a car and a motorcycle.'

ipikipiki-- umudúga	Mfis$_e$ ipikipiki n$_a$ úmudúga. Mfis$_e$ umudúga n$_a$ ípikipiki.
abavyeéyi-- beénewáacu	Mfis$_e$ abavyéeyi babiri, na béenewáacu bataanu. Mfise beénewáacu bataanu, n$_a$ ábavyéeyi babiri.
beénewáacu-- bashíkanje	Mfise beénewáacu bataanu, na báshikaanje babiri. Mfise bashíkaanje babiri, na béenewáacu bataanu.
ikáraámu-- igitabo	Mfis$_e$ ikáraámu, n$_a$ ígitabo. Mfis$_e$ igitabo n$_{\acute{a}}$ ikáraámu.
igitabo-- ingwá	Mfis$_e$ igitabo n$_{\acute{a}}$ ingwá. Mfis$_e$ ingwá n$_a$ ígitabo.
umushófeéri-- umudúga	Mfis$_e$ umushófeéri n$_a$ úmudúga. Mfis$_e$ umudúga n$_a$ úmushófeéri.
ibitabo-- impuúzu	Mfis$_e$ ibitabo ní mpuúzu. Mfis$_e$ impuúzu n$_a$ íbitabo.

[NB The tones heard in Line 3, Col. 2 of the recorded version of this exercise are/nà bàshíkaanje/.]

Exercise 2.	'We need a carpenter and a builder.' 'We need a builder and a carpenter.'
umwúubatsi-- umubaaji	Dukeneye umwúubatsi n$_a$ úmubaaji. Dukeney$_e$ umubaaji n$_a$ úumwúubatsi.
umwuúngere-- umushuumba	Dukeneye umwuúngere n$_a$ úmushuumba. Dukeney$_e$ umushuumba n$_a$ úmwuúngere.
umupóorĭsi-- umudaándaza	Turoonder$_a$ umupóorĭsi n$_a$ úmudaándaza. Turoondera umudaándaza n$_a$ úmupóorĭsi.

Exercise 3. Object prefixes with /-ruta/.

'Are you older than _______?'
'No, he's older than I.'
'I'm not older than he.'

Uraruta mweénewáanyu?

Oy$_a$ araanduta.

Sindamurúta.

Uraruta mushíkaawe?

Oy$_a$ araanduta.

Sindamurúta.

Uraruta bashíkaawe?

Oya baraanduta.

Sindabarúta.

Uraruta mwíishwaawe?

Oy$_a$ araanduta.

Sindamurúta.

Uraruta daata?

Oy$_a$ araanduta.

Sindamurúta.

Daat$_a$´ araruta só?

Oya daat$_a$´ aramuruta.

Só´ntamurúta.

Umwiígiisha wáac$_u$ araturuta?

Eeg$_o$´ araturuta.

´Ntitumurúta.

Exercise 4. Concord with /˜iínshi/, /˜ngáahé/, /˜taanu/.

'André has a lot of books.'

'How many has he?'

'He has five.'

ibitabo Anderey$_a$´ afis$_e$ ibitabo vyiínshi.

Afise biingáahé?

Afise bitaanu.

abavúukanyi Anderey´$_a$ afis$_e$ abavúukanyi beénshi.

Afise baangáahé?

Afise bataanu.

umwiígiisha Umwiígiisha wáac$_u$ afis$_e$ abáana beénshi.

Afise baangáahé?

Afise bataanu.

amakáraámu Mfis$_e$ amakáraámu meénshi.

Ufis$_e$ aangáahé?

Mfis$_e$ ataanu.

impaapuro Dufis$_e$ impaapuro nyiínshi.

Mufise ziingáahé?

Dufise zitaanu.

Exercise 5. The verb /-bá/ in the sense of 'to reside'. Answer should use the most appropriate place expression.

'Does a herdsman live in the city?'
No, he lives in the country.'

Umwuúnger$_e$ aba mu gisagára?

Oya. Ab$_a$ i muhǐra.

Umwúubats$_i$ aba mu gisagára?

Eeg´$_o$ aba mu gisagára.

Umuróvy$_{i}$ aba mu gisagára?

Oy$_{a}$ aba ku kivuko.

Umudaándaz$_{a}$ aba mu gisagára?

Eeg$_{\acute{o}}$ aba mu gisagára.

Umupóoris$_{\acute{i}}$ aba mu gisagára?

Eeg$_{\acute{o}}$ aba mu gisagára.

Ababaaji baba mu gisagára?

Abeénshi bab$_{a}$ i muhĭra; abaándi baba mu gisagára.

Exercise 6. The infinitive /gusuumba/ 'to surpass' corresponding to English 'than'. Immediate indicative affirmative vs. negative.

'This machine is heavy.'
'Is it heavier than the others?'
'It's not heavier than the others.'

imáshiíni	Iyi máshiíni iraremeereye. Iraremeereye gusuumb$_{a}$ iziíndi? Ntireméereye gusuumb$_{a}$ iziíndi.
igitabo -remeera	Iki gitabo kiraremeereye. Kiraremeereye gusuumb$_{a}$ ibiíndi? Ntikireméereye gusuumb$_{a}$ ibiíndi.
ururími -goora	Uru rurími ruragooye. Ruragooye gusuumb$_{a}$ iziíndi? Ntirugooyé gusuumb$_{a}$ izíindi.

umudúga Uyu mudúga uraziimvye.

-ziimba Uraziimvye gusuumb$_a$ iyiíndi?

Ntuziimvyé gusuumb$_a$ iyiíndi.

Exercise 7. Immediate indicative affirmative vs. negative. Tone of noun after /ya/̗ vs. tone without /ya/̗.

'A carpenter gets more money than a builder.'

'A builder doesn't get more móney than a carpenter.'

'The pay of a builder is not equal to that of a carpenter.'

umubaaji-- umwúubatsi

Umubaaji araroonk$_a$ amaherá gusuumb$_a$ umwúubatsi.

Umwúubatsi ´ntaroonk$_a$´ amaherá gusuumb$_a$ umubaaji.

Amahĕra y$_a$ úumwúubatsi ´ntanganá na ay$_a$ úmubaaji.

umwúubatsi-- umushófeéri

Umwúubats$_i$ araroonk$_a$ amaherá gusuumb$_a$ umushófeéri.

Umushófeéri ´ntaroonk$_a$´ amaherá gusuumb$_a$ umwúubatsi.

Amahĕra y$_a$ úmushófeéri ´ntanganá na ay$_a$ úumwúubatsi.

umudaándaza-- umubaaji

Umudaándaz$_a$ araroonk$_a$ amaherá gusuumb$_a$ umubaaji.

Umubaaji ´ntaroonk$_a$´ amaherá gusuumb$_a$ umudaándaza.

Amahĕra y$_a$ úumubaaji ´ntanganá ná ay$_a$ úmudáandaza.

umwuúngere-- umupóorĭsi

Umupóorĭsi araroonk$_a$ amaherá gusuumba umwuúngere.

Umwuúngere ´ntaroonká amaherá gusuumba umupóorĭsi.

Amahĕra y$_a$ úmwuúngere ´ntangana ná ay$_o$ úmupóorĭsi.

Exercise 8. Mental addition and subtraction of two with reference to various numbers.

'André is six years old.'
'His older sibling is eight years old.'
'His younger sibling is four years old.'

Anderey$_a$´ afis$_e$ imyáak$_a$ itaandátu.

Mukǔruw$_e$´ afis$_e$ imyáak$_a$ umunaáni.

Murǔmunaw$_e$´ afis$_e$ imyáak$_a$ iné.

Yohaán$_i$ afis$_e$ imyáak$_a$ indwi.

Mukǔruw$_e$´ afis$_e$ imyáak$_a$ iceénda.

Murǔmunaw$_e$´ afis$_e$ imyáak$_a$ itaanu.

Mari$_a$ afis$_e$ imyáak$_a$ itaanu.

Mukǔruw$_e$´ afis$_e$ imyáak$_a$ indwi.

Murúmunaw$_e$´ afis$_e$ imyáak$_a$ itatu.

Practice conversation 1.

Do your sons live here?	Abahuúngu baawe bab$_a$ aha?	
		Oya ´ntibab$_a$´ aha.
Where do they live?	Babǎhe?	
		Bab$_a$ i Ngoozi.
What do they do?	Bakor$_a$ ikí?	
		Umwé ´n$_i$ umudaándaza. Uwuúndi ´n$_i$ umupóorǐsi.

Practice conversation 2.

Does your son know how to read?	Umuhuúngu waaw$_e$ aráazi gusoma?	
		Arabíizi buhóro búhoro. Ataanguye vubá.
How old is he?	Afis$_e$ imyáak$_a$ ingáahé?	
		Afis$_e$ itaanu. Nyin$_a$ aramwíiza gusoma.
What does nyina mean?	'Nyina' bivug$_a$ ikí?	
		'Umuvyéeyi wíiwé.'

Practice conversation 3.

How old is your younger sibling?	Murúmunaaw$_e$ afis$_e$ imyáak$_a$ ingáahé?	
		Afis$_e$ icúmi n$_a$ índwi.
Does he live with your parents?	Abaana n$_a$ ábavyéeyi báanyu?	
		Oy$_a$ aba mu gisagára. N$_i$uumwúubatsi.

Practice conversation 4.

Are you a student?	Ur$_i$ umunyéeshuúre?	
		Oya namáz$_e$ imyáak$_a$ itatu gusa mw iishuúre.

		Nshaaka kub´$_a$ umubaaji.
Do you like to do building?	Urakúunda kwúubaka?	
		Ndabíkuunda caane.
		Ababaaji bararoonk$_a$ amafaraanga.

Free conversation.

1. A asks B about the number and ages of his children, and about what they want to become.
2. A (a Murundi) asks B (a European) about his family back in the states: where they live, and what they do.

UNIT 8

BASIC DIALOGUE

Dialogue 1.

	umusóre (1, 2)	adolescent, bachelor
1A	[- - \ - - \ -] Uracáar$_i$ umusóre?	Are you still a bachelor?
2B	[- - - \ - - \ -] Oya ndafís$_e$ umugǒre.	No, I'm married ('I have a wife.')
3A	[- - - ⌒ - — -] Mufis$_e$ abáana baangan$_a$ [- -] ikí?	How many children do you (pl.) have?
4B	[- - - - - ⌒ -] Babiri: umuhuúngu w$_a$ [\ \ - -] íimyáak$_a$ iné, n$_a$ [\ - ⌒ - \ \] úmukoóbw$_a$ w$_a$ íimyáak$_a$ [- - -] ibiri.	Two: a four year old boy and a two year old girl.
5A	[- — \ — -] Ni vyiizá caane.	That's very nice!

Dialogue 2.

6C	[⌒ - \ - - - \] Mweénewáanyu arafís$_e$ [- - \ -] umugǒre?	Is your brother married?

7D	[- - - ╱ ╲ - ╱ ╲ -] Oy$_a$ aracáar$_i$ umusóre.	No, he's still a bachelor.
	~ngáahé	how many?
8C	[- - ╱ ╲ ╱ ~ -] Amaz$_e$ imyáak$_a$ ingáahé?	How old is he?
	miroongo (4)	multiples of ten; lines
9D	[_ — _ _ _] Miroong$_o$ ibiri.	Twenty.
10C	[╱ ╲ — - ╱ ╲] Murámwaaw$_e$ aracáar$_i$ [- ╱ ╲ - ╱ -] umusóre nawé?	Is your wife's brother a bachelor also? ('...a bachelor and he')
11D	[_ = , ⌐ - - -] Oya ´n$_i$ umugabo.	No, he's (a) [married] (man).

Vocabulary: Numbers 1 - 20

'John is one year old'.

Yohaáni afis$_e$ umwáak$_a$	umwé	1
imyáak$_a$	ibiri	2
	itatu	3
	iné	4
	itaanu	5
	itaandátu	6
	indwi	7
	umunaáni	8

iceénda	9
icúmi	10
icúmi n$_a$ uúmwe	11
icúmi n$_a$ iíbiri	12
icúmi n$_a$ iítatu	13
icúmi n$_a$ iíne	14
icúmi n$_a$ iítaanu	15
icúmi n$_a$ iítaandátu	16
icúmi n$_a$ índwi	17
icúmi n$_a$ úmunaáni	18
icúmi n$_a$ íceénda	19
miroong$_o$ ibiri	20

1. The pronunciation of /miroongo/ before vowels.

Being in Class 4, the word /miroongo/ as a numeral is always followed by a word that begins with the concordial prefix /i-/. Depending on speaker and on style of speech, the final /o/ may be retained (/miroongo ibiri/), or may lose its syllabicity (/miroongwibiri/, with no lengthening of the vowel after /gw/), or may be lost altogether (/miroongibiri/).
[For practice with multiples of ten, see Exercise 8, and also Exercises 9-11.]

2. Vowel length in constructions with /na/ plus a numeral.

When /na´/ stands before a word that begins with a vowel, it may be either elided or assimilated. It is assimilated if the vowel that follows it is a concordial prefix:

/na´/ plus /umwé/ is ordinarily pronounced /nuúmwe/,

and will usually be written in this book /n_a uúmwe/

/na´/ plus /iné/ is ordinarily pronounced /niíne/,

and will be written /n_a iíne/.

/na´/ plus /itatu/ is /niítatu/, to be written /n_a iítatu/.

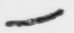
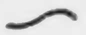
The high tone is on the mora that follows /na´/, just as it was in those forms that had an intervening consonant (Unit 7, Note 1).

The high tone that is found on the second syllable of the word (e. g. /umwé/, /iné/) is not present after /na´/, in accordance with the principle discussed in the same note in connection with /bashíkaanje/.

When the initial vowel of the numeral is not a concordial prefix, but is a part of the root itself, then the /a/ of /na´/ is elided, and the vowel that carries the 'deferred' high tone comes to be the first in the word. One can picture the relationship between the unelided and the elided forms in terms of a process, in four separate stages:

1.	/na´/ + /indwi/		/na´/ + /ibiri/
2.	/na índwi/	⟵(placement of tone)⟶	/na íbiri/
3.	/n índwi/	⟵('elision')('assimilation')⟶	/ni íbiri/
4.	/níndwi/	(actual pronunciation)	/niíbiri/

Note that the vowel of /níndwi/ is short even though most vowels before a nasal plus a stop or fricative are long.

It should be remembered that when a long vowel with high tone on the second mora occurs in other than penultimate position, it may have the pitch pattern [] instead of [].

Thus:

niíne is [ ]

but

niítatu is [ ]

[For practice on combinations of /na´/ with numerals, see Exercises 9-11.]

3. Possessives used without nouns.

In Exercise 3, the word /gusuumba/ 'to surpass' is followed directly by possessives, with no accompanying noun:

Abáana baanje ´ni baníni gusuumb$_a$ abáawé.
'My children are bigger than yours.'

...gusuumb$_a$ abaábo. '...than theirs.'

As one would expect (Unit 3, Note 2), the possessive has the augment vowel. What is new is the tonal pattern:

After a noun:	Without a noun:
baanje	abáanjé
baawe	abáawé
bíiwé	abíiwé
báacu	abaácu
báanyu	abaányu
báabo	abaábo

Note that in the right hand column all the singular possessives have one tone pattern, and all the plurals have another.
[For practice on this point, see Exercise 3.]

4. A note on the tone of the copular /´ni/ and /´si/.

The element /´ni/ has appeared in a number of sentences in the preceding dialogues. /Ni/ is used where a third person subject is followed by a noun or adjective with which it is to be equated in some way:

Izína ryaanje ´ni Yohaáni.   My name is John.

It may also be used where no explicit subject is given:

Ni vyiizá.   It's fine.

The tone of this particle is high if it is not immediately preceded by pause or by silence; after pause or silence its tone is low. This 'provisional' tonal behavior will be symbolized by an acute accent placed just before the word: /´ni/.

The negative counterpart of /´ni/ is /´si/. It behaves tonally just like /´ni/.
[For practice with 'provisional high tone', see Exercise 1, and also Exercises 9-11.]

Exercise 1. Provisional high tone on the copulas /ˊni/ and /ˊsi/.

	'Are your children small?'	'They're not very small.'
mutó 'small'	[ ] Abáana báanyu ´ni bató?	[ ] ´Si bató caane.
muníni 'large'	[ ] Abáana báanyu ´ni baníni?	[ ] ´Si baníni caane.
mureemure 'tall'	[ ] Abáana báanyu ´ni bareebare?	[ ] ´Si bareebare caane.
mugúfi 'short'	[ ] Abáana báanyu ´ni bagúfi?	[ ] ´Si bagúfi caane.
mukǔru 'old'	[ ] Abáana báanyu ´ni bakǔru?	[ ] ´Si bakurú caane.
mwiizá 'good looking'	[ ] Abáana báanyu ´ni beezá?	[ ] ´Si beezá caane.

[The student should supply the grapic representation of pitch by filling in the spaces between square brackets over each sentence.]

Exercise 2. Possessive pronouns.

'Does he know my children?

jeewé	Aráaz$_i$ abáana baanje?
wewé	Aráaz$_i$ abáana baawe?
Yohaáni	Aráaz$_i$ abáana bíiwé?

Exercise 3. Substitution in choice of two slots.

'My children are bigger than yours.'

	Abáana baanje ni banîni gusuumb$_a$ abáawé.
bíiwé	Abáana baanje ´ni banîni gusuumb$_a$ abíiwé.
bakŭru	Abáana baanje ´ni bakurú gusuumb$_a$ abíiwé.
bató	Abáana baanje ´ni bató gusuumb$_a$ abíiwé.
báabo	Abáana baanje ´ni bató gusuumb$_a$ abaábo.
baké	Abáana baanje ´ni baké gusuumb$_a$ abaábo.
beénshi	Abáana baanje ´ni beénshi gusuumb$_a$ abaábo.
baawe	Abáana baanje ´ni beénshi gusuumb$_a$ abáawé.
bareebare	Abáana baanje ´ni bareebare gusuumb$_a$ abáawé.
banîni	Abáana baanje ´ni banîni gusuumb$_a$ abáawé.

Exercise 4. Values of the numerals.

[Directions: Do the exercise on the following page at least three times. First, use the sentences for imitation. The second time, use one sentence as the cue, and give as response the sentences that follow it. Then practice giving response

sentences in which the numbers are 2 greater or 1 less than the number in the cue sentence.]

Dufis$_e$ igitabo kimwé. 1
Dufis$_e$ ibitabo bibiri. 2
Dufis$_e$ ibitabo bitatu. 3
Dufis$_e$ ibitabo biné. 4
Dufis$_e$ ibitabo bitaanu. 5
Dufis$_e$ ibitabo bitaandátu. 6
Dufis$_e$ ibitab$_o$ indwi. 7
Dufis$_e$ ibitab$_o$ umunaáni. 8
Dufis$_e$ ibitab$_o$ iceénda. 9
Dufis$_e$ ibitabo cúmi. 10
Dufis$_e$ ibitabo cúmi na kímwe. 11
Dufis$_e$ ibitabo cúmi na bíbiri. 12
Dufis$_e$ ibitabo cúmi na bítatu. 13
Dufis$_e$ ibitabo cúmi na bíne. 14
Dufis$_e$ ibitabo cúmi na bítaanu. 15
Dufis$_e$ ibitabo cúmi na bítaandátu. 16
Dufis$_e$ ibitabo cúmi n$_a$ índwi. 17
Dufis$_e$ ibitabo cúmi n$_a$ úmunaáni. 18
Dufis$_e$ ibitabo cúmi n$_a$ íceénda. 19
Dufis$_e$ ibitabo miroong$_o$ ibiri. 20

Exercise 5. Concords with numerals.

2	Mfis$_e$ ibitabo bibiri.	I have two books.
ibiintu	Mfis$_e$ ibiintu bibiri.	I have two things.
amakeéte	Mfis$_e$ amakeéte abiri.	I have two letters.
3	Mfis$_e$ amakeéte atatu.	I have three letters.
imbáangaangwé ikííinga	Mfis$_e$ imbáangaangwé zitatu.	I have three bicycles.
impuúzu	Mfis$_e$ impuúzu zitatu.	I have three articles of clothing.
imáshiíni	Mfis$_e$ imáshiíni zitatu.	I have three machines.
4	Mfis$_e$ imáshiíni ziné.	I have four machines.
beénewáacu	Mfis$_e$ beénewáacu bané.	I have four brothers.
abahuúngu	Mfis$_e$ abahuúngu bané.	I have four sons.
abiígiisha	Mfis$_e$ abiígiisha bané.	I have four teachers.
7	Mfis$_e$ abiígiish$_a$ indwi.	I have seven teachers.
imidúga	Mfis$_e$ imidúg$_a$ indwi.	I have seven cars.
amapikipiki	Mfis$_e$ amapikipik$_i$ indwi.	I have seven bicycles.
ibiintu	Mfis$_e$ ibiint$_u$ indwi.	I have seven things.
amakeéte	Mfis$_e$ amakeét$_e$ indwi.	I have seven letters.
imbáangaangwé	Mfis$_e$ imbáangaangw$_{\acute{e}}$ indwi.	I have seven bicycles.
abahuúngu	Mfis$_e$ abahuúng$_u$ indwi.	I have seven sons.
10	Mfis$_e$ abahuúngu cúmi.	I have ten sons.
imbáangaangwé	Mfis$_e$ imbáangaangwé cúmi.	I have ten bicycles.

imidúga	Mfis$_e$ imidúga cúmi.	I have ten cars.
abiígiisha	Mfis$_e$ abiígiisha cúmi.	I have ten teachers.
amakeéte	Mfis$_e$ amakeéte cúmi.	I have ten letters.

[NB Many people use /ikeéte/ (5, 6) in place of /iceéte/ (7, 8)].

Exercise 6. Contrast between numeral with and without /ná/.

	'There are ten children in the school.' 'There are five tall [ones] and five short [ones].'
abáan$_a$ icúmi	Har$_i$ aabáan$_a$ icúmi mw iishuúre. Hari bataanu bareebare, na bátaanu bagúfi.
abáan$_a$ umunaáni	Har$_i$ abáan$_a$ umunaáni mw iishuúre. Hari bané bareebare, na báne bagúfi.
ibitab$_o$ umunaáni	Har$_i$ ibitab$_o$ umunaáni mw iishuúre. Hari biné bitó, na bíne biníni.
ibitabo bitaandátu	Har$_i$ ibitabo bitaandátu mw iishuúre. Hari bitatu bitó na bítatu biníni.

Exercise 7. High tone on /´si/. Concord from one sentence to another.

'Our children are not numerous.'

'We have only two.'

abáana	Abáana báacu ´si beénshi. Dufise babiri gusa.
abahuúngu	Abahuúngu báacu ´si beénshi. Dufise babiri gusa.
bashíkaanje	Bashíkaanje ´si beénshi. Mfise babiri gusa.
impaapuro	Impaapuro záacu ´si nyiínshi. Dufise zibiri gusa.
amakáraámu	Amakáraámu yáacu ´si meénshi. Dufis$_e$ abiri gusa.
ibitabo	Ibitabo vyáacu ´si vyiínshi. Dufise bibiri gusa.

[N.B. Some speakers prefer the sentence pattern /ntidufis$_{\acute{e}}$ ibitabo vyiínshi./]

Exercise 8. Practice in adding multiples of ten. [The tutor should give the numbers to be added, and the student should give the entire sentence including the sum. For home study, the student may use the right-hand column as cues.] [Some speakers prefer /kwoongeeza/ to /kwoongereza/.]

Icúmi kwoongerez$_a$ icúmi ´ni miroong$_o$ ibiri.	10 + 10 = 20
Miroong$_o$ ibiri kwoongerez$_a$ icúmi ´ni miroong$_o$ itatu.	20 + 10 = 30

Miroong$_o$ itatu kwoongerez$_a$ icúmi ´ni miroong$_o$ iné.	30+ 10 = 40
Miroong$_o$ iné kwoongerez$_a$ icúmi ´ni miroong$_o$ itaanu.	40+ 10 = 50
Miroong$_o$ iné kwoongereza miroong$_o$ ibiri ´ni miroong$_o$ itaandátu.	40+ 20 = 60
Miroong$_o$ itaanu kwoongereza miroong$_o$ ibiri ´ni miroong$_o$ indwi.	50+ 20 = 70
Miroong$_o$ iné kwoongereza miroong$_o$ iné ´ni miroong$_o$ umunaáni.	40+ 40 = 80
Miroong$_o$ itaandátu kwoongereza miroong$_o$ itatu ´ni miroong$_o$ iceénda.	60+ 30 = 90
Miroong$_o$ indwi kwoongereza miroong$_o$ itatu ´n$_i$ ijana.	70+ 30 = 100

[NB The instructor may prefer to use /guteerana na´/ in place of /kwoongereza/ in Exercises 8-11.]

Exercise 9. Addition of numbers such that the sum is a multiple of ten.

Gataanu kwoongereza gataanu ´ni icúmi.	5+ 5 = 10
Cúmi na gátaanu kwoongereza gataanu ´ni miroong$_o$ ibiri.	15+ 5 = 20

Miroong$_o$ ibiri na gátaanu kwoongereza gataanu ´ni miroong$_o$ itatu.	25+ 5 = 30
Miroong$_o$ itaandátu na gátaanu kwoongereza gataanu ´ni miroong$_o$ indwi.	65+ 5 = 70
Miroong$_o$ umunaáni na gátaanu kwoongereza gataanu ´ni miroong$_o$ iceénda.	85+ 5 = 90
Miroong$_o$ iceénda na gátaanu kwoongereza gataanu ´n$_i$ ijana.	95+ 5 = 100
Cúmi na gátaandátu kwoongereza kané ´ni miroong$_o$ ibiri.	16+ 4 = 20
Miroong$_o$ ibiri na gátaandátu kwoongereza kané ´ni miroong$_o$ itatu.	26+ 4 = 30
Miroong$_o$ itatu na gátaandatu kwoongereza kané ´ni miroong$_o$ iné.	36+ 4 = 40
Miroong$_o$ itaanu na gátaandatu kwoongereza kané ´ni miroong$_o$ itaandátu.	56+ 4 = 60

Exercise 10. Addition of miscellaneous numbers less than 100.

Miroong$_o$ ibiri na gátatu kwoongerez$_a$ indwi ´ni miroong$_o$ itatu.	23 +7 = 30
Miroong$_o$ iné na gátaanu kwoongerez$_a$ indwi ´ni miroong$_o$ itaanu na kábiri.	45 +7 = 52

Miroong$_o$ itaandátu n$_a$ íceénda kwoongereza gataandátu ´ni miroong$_o$ indwi na gátaanu.	69 + 6 = 75
Miroong$_o$ umunaáni na gátatu kwoongereza kané ´ni miroong$_o$ umunaáni n$_a$ índwi.	83 + 4 = 87
Cúmi n$_a$ íceénda kwoongereza gataandátu ´ni miroong$_o$ ibiri na gátaanu.	19 + 6 = 25
Miroong$_o$ iceénda na rímwe kwoongereza kané ´ni miroong$_o$ iceénda na gátaanu.	91 + 4 = 95
Cúmi na gátaandátu kwoongerez$_a$ iceénda ´ni miroong$_o$ ibiri na gátaanu.	16 + 9 = 25
Cúmi n$_a$ úmunaáni kwoongereza umunaáni ´ni miroong$_o$ ibiri na gátaandátu.	18 + 8 = 26
Miroong$_o$ indwi na gátatu kwoongerez$_a$ umunaáni ´ni miroong$_o$ umunaáni na rímwe.	73 + 8 = 81

Exercise 11. Addition of numbers under 100.

Umunaáni kwoongereza gatatu ´ni cúmi na rímwe.	8 + 3 = 11
Cúmi n$_a$ úmunaáni kwoongereza gatatu ´ni miroong$_o$ ibiri na rímwe.	18 + 3 = 21
Cúmi n$_a$ úmunaáni kwoongereza kané ´ni miroong$_o$ ibiri na kábiri.	18 + 4 = 22

Cúmi n úmunaáni kwoongereza gataanu ´ni miroong$_o$ ibiri na gátatu.	18+ 5 = 23
Cúmi n íceénda kwoongereza gataanu ´ni miroong$_o$ ibiri na káne.	19+ 5 = 24
Cúmi n íceénda kwoongerez$_a$ indwi ´ni miroong$_o$ ibiri na gátaandátu.	19+ 7 = 26
Miroong$_o$ ibiri n$_a$ íceénda kwoongereza indwi ´ni miroong$_o$ itatu na gátaandátu.	29+ 7 = 36
Miroong$_o$ itaandátu n$_a$ íceénda kwoongerez$_a$ indwi ´ni miroong$_o$ indwi na gátaandátu.	69+ 7 = 76
Miroong$_o$ iceénda n$_a$ íceénda kwoongerez$_a$ indwi ´n$_i$ ijana na gátaandátu.	99+ 7 = 106

Practice conversation.

You ask how many children John has.	Yohaán$_i$ afis$_e$ abáana baangáahé?	
		Afise bataandátu.
You comment that he has more than you have, and ask the age of the oldest.	Arabáfise kuunsuumba. Imfúra yíiw$_e$´ ifis$_e$ imyáak$_a$ ingáahé?	
		Afis$_e$ icúmi n$_a$ iíne.

You ask the age of his youngest.	Umuhérerezi wíiw$_{\acute{e}}$ afise imyáak$_a$ ingáahé?	
		Amaz$_e$ umwáak$_a$ umwé.

Free conversation.

Talk about the composition of your own family, and of a number of other real-life families.

UNIT 9

BASIC DIALOGUE

Dialogue 1.

1A	[- - ╲ - — - - -] Abavyéeyi baawe bafis$_e$ [- ╲ - ◡ ∼ -] abáana baangáahé?	How many children do your parents have?
	-vyáara (-vyáaye)	to give birth to
2B	[_ _ _ - ╲ - - — -] Bamaze kuvyáara bataanu: [- ⌒ - - - -] abiígeme batatu n$_a$ [╲ - ⌒ - - - -] ábahuúngu babiri.	They have (finished bearing) five: three girls and two boys.
	ryáarí?	when?
3A	[⌒ _ - ∼ -] Buúbatse ryáarí?	When did they get married? ('When did they build?')
4B	[_ _ - ╲ - ╲ -] Hahez$_e$ imyáaka cúmi [⁄ — -] n$_a$ iítaanu.	It has been ('there have ended') fifteen years.
5A	[_ _ - ⌒ - ∼ -] Bafis$_e$ imyáak$_a$ ingáahé?	How old are they? ('How many years do they have?')
	dáaw$_e$́ (1)	my father
6B	[◡ ╲ - - ╲ -] Daaw$_e$́ amaz$_e$ imyáaka [- — ⁄ -] miroong$_o$ iné.	My father is 40.

	imfúra (9)	eldest of a set of siblings
7A	[- ˋ - ⌒ ≤ ˏ] Imfúra yáanyu ´n_i [⁚ - ⌒ -] umuhuúngu cáanké ´n_i [⁚ - ⌒ -] umukoóbwa?	Is your (pl.) oldest [sibling] a boy ('son') or a girl ('daughter')?
	umwiígeme (1, 2)	daughter, girl
8A	[- ⌒ - -] N_i umwiígeme.	[She] is a girl.

Dialogue 2.

9C	[- ˋ -] Namáki?	How are you?
10D	[‿ ∼ -] Náaméezá.	Fine.
11C	[- - - ˋ ⸗ ⸗ ‿ ∼ -] I muhirá ´nahó náaméezá?	And how are things at home?
	-komera (-komeye)	to be vigorous, robust
12D	[⌐ - - - - - - -] Bóóse barakomeye.	Everyone is in good health.

[NB Lines 11 and 12 could be replaced by:]

11C	[- - - ˋ - - - - -] I muhirá barakomeye?	Are they in good health at home?
	-óroherwa (-órohewe)	to be easy

[- - ˊ ˥ - ⌒ - - -]
12D I muhirá baróorohewe. They're fine (at home).

Vocabulary supplement: People about whom routine inquiry may be made.

'What ('who') is the name of the eldest child in your family?'

imfúra	Izína ry$_a$ íimfúra yáanyu ńi indé?	eldest child
umuhérerezi	Izína ry$_a$ úmuhérerezi wáanyu ńi indé?	youngest child
só	Izína ryaa só ńi indé?	your father
nyoko	Izína ryaa nyòko ńi indé?	your mother
shóobuja[1]	Izína ryaa shóobuja ńi indé?	your employer, boss[1]
umugeenzi	Izína ry$_a$ úmugeenzi waawe ńi indé?	friend

'What is the oldest child in your family called?'

imfúra	Imfúra yáanyu yiitwa ng$_o$ ikí?
umuhérerezi	Umuhérerezi wáanyu yiitwa ng$_o$ ikí?
só	Só yiitwa ng$_o$ ikí?
nyoko	Nyoko yiitwa ng$_o$ ikí?
shóobuja	Shóobuja yiitwa ng$_o$ ikí?
umugeenzi	Umugeenzi waawe yiitwa ng$_o$ ikí?
abageenzi	Abageenzi baawe biitwa ng$_o$ ikí?

[NB The word /ngo/ 'that' is commonly used to introduce a clause used in indirect discourse. The combination /ngo ikí/ is pronounced /ngwikí/.]

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[1] Compare /daatábuja/'my boss', /shérbuja/'his, her boss'.

1. A note on participial verb forms, immediate, affirmative.

The verb forms spelled wiiga in the following two sentences have different tonal patterns:

Wiiga amasǎh$_{a}$ angáahé ku muúsi?	How many hours a day do you study?
Umaz$_{e}$ igihe kiingan$_{\acute{a}}$ ikí wíig$_{a}$ ikiruúndi?	How much time have you spent studying Kirundi?

The verb /wíiga/ is a PARTICIPIAL form, while /wiiga/ is INDICATIVE. Participial counterparts exist for most indicative forms, except that in most tenses there is no distinction between conjunct and disjunct participials. The distinction between perfective and imperfective aspects is found in participial as well as indicative forms.

The immediate participial form has high tone on the first vowel after the first consonant of the word. The remaining tones are low, both for high verbs and for low verbs.

The situations in which one uses a participial and not the corresponding indicative are not susceptible to succinct summation. They should therefore be learned one at a time. For the present, practice with this form will be confined to its use in questions and statements about the duration of various activities. [See Exercises 1-6.]

Exercise 1. Formation of participials with subject prefix consisting of consonant plus vowel. Verbs with and without an object prefix.

'How long have you (pl.) spent, [you] studying Kirundi?'

kwíiga	Mumaz$_{e}$ igihe kiingan$_{\acute{a}}$ ikí mwíig$_{a}$ ikiruúndi?
	Mumaz$_{e}$ igihe kiingan$_{\acute{a}}$ ikí múciiga?
gusoma	Mumaz$_{e}$ igihe kiingan$_{\acute{a}}$ ikí músom$_{a}$ ico gitabo?

	Mumaz$_e$ igihe kiingan$_{\acute a}$ ikí múgisoma?
kumesuura	Mumaz$_e$ igihe kiingan$_{\acute a}$ ikí múmesuur$_a$ izo mpuúzu?
	Mumaz$_e$ igihe kiingan$_{\acute a}$ ikí múzimesuura?
kwíiga	Bamaz$_e$ igihe kiníni bíig$_a$ ikiruúndi?
	Bamaz$_e$ igihe kiníni báciiga?
gusoma	Bamaz$_e$ igihe kiníni básom$_a$ ico gitabo?
	Bamaz$_e$ igihe kiníni bágisoma?
kumesuura	Bamaz$_e$ igihe kiníni bámesuur$_a$ izo mpuúzu?
	Bamaz$_e$ igihe kiníni bázimesuura?
kwíiga	Tumaz$_e$ amasah$_{\acute a}$ abiri twíiga ikiruúndi?
	Yohaáni amaz$_e$ amasah$_{\acute a}$ atatu yíig$_a$ ikiruúndi?

Exercise 2a. Formation of participials with subject prefix consisting of a vowel. Verbs with and without an object prefix.

'How long did you (sg.) spend, (you) studying Kirundi?'

'How long did you spend (you) studying it?'

kwíiga	Umaz$_e$ igihe kiingán$_a$ ik$_{\acute i}$ wíig$_a$ ikiruúndi?
	Umaz$_e$ igihe kiingán$_a$ ikí ucíiga?
gusoma	Umaz$_e$ igihe kiingán$_a$ ikí usóm$_a$ ico gitabo?
	Umaz$_e$ igihe kiingán$_a$ ikí ugísoma?
kumesuura	Umaz$_e$ igihe kiingán$_a$ ikí umésuur$_a$ izo mpuúzu?
	Umaz$_e$ igihe kiingán$_a$ ikí uzímesuura?

kubá Umaz$_e$ igihe kiingán$_a$ ik´$_i$ ubá háno?

Exercise 2b. Umaz$_e$ igihe kiingán$_a$ ik´$_i$ uhába.

kwíiga Amaz$_e$ amasah´$_a$ atatu yíig$_a$ ikiruúndi.

Amaz$_e$ amasah´$_a$ atatu acíiga.

gusoma Amaz$_e$ amasah´$_a$ atatu asóm$_a$ ico gitabo.

Amaz$_e$ amasah´$_a$ atatu agísoma.

kumesuura Amaz$_e$ amasah´$_a$ atatu amésuur$_a$ izo mpuúzu.

Amaz$_e$ amasah´$_a$ atatu azímesuura.

Exercise 3. Participial forms, immediate affirmative, vowel-initial vs. consonant-initial.

Tumaz$_e$ isǎha túmesuura.	We've been washing [clothes] for an hour.
Maz$_e$ isǎha mésuura.	I've been washing [clothes] for an hour.
Mumaz$_e$ isǎha múmesuura?	Have you (pl.) been washing [clothes] for an hour?
Umaz$_e$ isǎha umésuura?	Have you (sg.) been washing [clothes] for an hour?
Bamaz$_e$ isǎha bámesuura.	They have been washing [clothes] for an hour.
Amaz$_e$ isǎha amésuura.	He has been washing [clothes] for an hour.

Exercise 4. Participial forms, immediate affirmative, without object prefix.

	'I've finished a year (I) studying Kirundi.'	'(You) studying only Kirundi?'
jeewé	Maz$_e$ umwáaka níig$_a$ ikiruúndi.	Wíig$_a$ ikiruúndi gusa?
icóongerezá	Maz$_e$ umwáaka níig$_a$ icóongerezá.	Wíig$_a$ icóongerezá gusa?
tweebwé	Tumaz$_e$ umwáaka twíiga icóongerezá.	Mwíig$_a$ icóongerezá gusa?
kwaandika	Tumaz$_e$ umwáaka twíiga kwaandika.	Mwíiga kwaandika gusa?
wé	Amaz$_e$ umwáaka yíiga kwaandika.	Yíiga kwaandika gusa?
kugeendeesh$_a$ umudúga	Amaz$_e$ umwáaka yíiga kugeendeesh$_a$ umudúga.	Yíiga kugeendeesh$_a$ umudúga gusa?
bó	Bamaz$_e$ umwáaka bíiga kugeendeesh$_a$ umudúga.	Bíiga kugeendeesh$_a$ umudúga gusa?
iriingara	Bamaz$_e$ umwáaka bíiga iriingara.	Bíiga iriingara gusa?

Exercise 5. Participial forms, immediate affirmative, with and without object prefix.

'I've spent a week (I) studying Kirundi.'

'I've spent a week studying it.'

Maz$_e$ iyiínga níig$_a$ ikiruúndi.

Maz$_e$ iyiínga ndáciiga.

Tumaz$_e$ iyiínga twíig$_a$ ikiruúndi.

Tumaz$_e$ iyiínga túciiga.

Amaz$_e$ ukwéezi yíig$_a$ ikiruúndi.

Amaz$_e$ ukwéez$_i$ acíiga.

Umaz$_e$ igihe kiingan$_{\acute{a}}$ ikí wíig$_a$ ikiruúndi?

Umaz$_e$ igihe kiingan$_{\acute{a}}$ ikí ucíiga?

Umaz$_e$ igihe kiingan$_{\acute{a}}$ ikí usóm$_a$ izi mpaapuro?

Umaz$_e$ igihe kiingan$_{\acute{a}}$ ikí uzísoma?

Amaz$_e$ isǎh$_a$ asóm$_a$ izi mpaapuro.

Amaz$_e$ isǎh$_a$ azísoma.

Tumaz$_e$ amasah$_{\acute{a}}$ abiri dúsom$_a$ izi mpaapuro.

Tumaz$_e$ amasah$_{\acute{a}}$ abiri túzisoma.

Exercise 6. Participial after /haheze/.

	'It has been 15 years since they built that school.'
kwúubak$_{a}$ ishuúri	Hahez$_{e}$ imyáak$_{a}$ ibiri búubats$_{e}$ iyo shuúri.
kumúbona	Hahez$_{e}$ imyáak$_{a}$ ibiri ndámuboonye.
kuvyáara	Hahez$_{e}$ améez$_{i}$ abiri avyáay$_{e}$ umwáana.
kuroonka	Hahez$_{e}$ améez$_{i}$ abiri aróons$_{e}$ amahera.
kuduuga	Hahez$_{e}$ améez$_{i}$ abiri túduuze.

Practice conversation 1.

Where do your parents live?	Abavyéeyi baawe babǎhe?	
		Bab$_{a}$ i Bujuumbura.
What kind of work does your father do?	S$_{ó}$ akor$_{a}$ akazi nyabáki?	
		N$_{i}$ umudaándaza.
How long has he been doing that work?	Amaz$_{e}$ igihe kiingan$_{á}$ ikí akór$_{a}$ ako kazi?	
		Imyáak$_{a}$ itatu.

Practice conversation 2.

How many children do you (pl.) have?	Mufis$_e$ abáana baangáahé?	
		Batatu.
How old is the eldest?	Imfúr$_a$ ifis$_e$ imyáak$_a$ ingáahé?	
		Afis$_e$ iceénda.
Is [the eldest] a boy or a girl?	N$_i$ umuhuúngu ´caanké ´n$_i$ umukoóbwa?	
		N$_i$ umukoóbwa.

Practice conversation 3.

Where does she go to school?	Yiigǎhe?	
		Yiiga kwiishuúr$_i$ rya 'Saint Michel'.
What grade is she in?	Ari mu mwáaka wa káangàahé?	
		Ari mu wakáne.
Does she like to study?	Arakúunda kwíiga?	
		Eeg$_o$´ arabíkuunda.

UNIT 10

REVIEW

Exercise 1. Subject prefixes for personal subjects.

'How are you?'	'I'm fine.'
Urakomeye?	Ndakomeye.
Arakomeye?	Arakomeye.
Murakomeye?	Turakomeye.
Barakomeye?	Barakomeye.

Exercise 2. Affirmative vs. negative indicative.

'Are you in good health?'	'I'm not well.'
Urakomeye?	Sinkoméye.
Arakomeye?	Ntakoméye.
Murakomeye?	Ntidukoméye.
Barakomeye?	Ntibakoméye.

Exercise 3. Object prefixes, Classes 7 and 11, with affirmative verbs.

'Have you received a letter?'	'I have received it.'
Uraroonse ikeéte? (or/iceéte/(7,8))	Ndariroonse.
Araroonse ikeéte? (or/iceéte/(7,8))	Arariroonse.
Muraroonse ikeéte?(or/iceéte/(7,8))	Turariroonse.
Bararoonse ikeéte?(or/iceéte/(7,8))	Barariroonse.

Uraroons$_e$ urupaapuro?	Ndaruroonse.
Araroons$_e$ urupaapuro?	Araruroonse.
Muraroons$_e$ urupaapuro?	Turaruroonse.
Bararoons$_e$ urupaapuro?	Bararuroonse.

Exercise 4. Affirmative vs. negative.

'Have you begun?'	'I haven't begun.'
Uratáanguye?	Sintaangúye.
Aratáanguye?	Ntataangúye.
Muratáanguye?	Ntidutaangúye.
Baratáanguye?	Ntibataangúye.

Exercise 5a. Object prefix, affirmative, high verb.

	'Did you see my books?'	'I've just seen them.'
ibitabo	Urabóony$_e$ ibitabo vyaanje?	Ndabíboonye.
igitabo	Urabóony$_e$ igitabo caanje?	Ndakíboonye.
urupaapuro	Urabóony$_e$ urupaapuro rwaanje?	Ndarúboonye.
umusózi	Urabóony$_e$ umusózi?	Ndawúboonye.
imisózi	Urabóony$_e$ imisózi?	Ndayíboonye.
umudúga	Urabóony$_e$ umudúga waanje?	Ndawúboonye.
imidúga	Urabóony$_e$ imidúga yaanje?	Ndayíboonye.
umugeenzi	Urabóony$_e$ umugeenzi waanje?	Ndamúboonye.
abageenzi	Urabóony$_e$ abageenzi baanje?	Ndabáboonye.

impuúzu (sg)	Urabóony$_e$ impuúzu yaanje?	Ndayíboonye.
impuúzu (pl)	Urabóony$_e$ impuúzu zaanje?	Ndazíboonye.

Exercise 5b. Object prefix, affirmative, low verb.

	'Do you need my books?'	'I need them.'
ibitabo	Urakeney$_e$ ibitabo vyaanje?	Ndabikeneye.
igitabo	Urakeney$_e$ igitabo caanje?	Ndagikeneye.
umudúga	Urakeney$_e$ umudúga waanje?	Ndawukeneye.
ikáraámu	Urakeney$_e$ ikáraámu ryaanje?	Ndarikeneye.
	yaanje?	Ndayikeneye.
iraángi	Urakeney$_e$ iraángi ryaanje?	Ndarikeneye.

[After both halves of Exercise 5 have been completed separately, they should be combined.]

Exercise 6. Object prefix Classes 11 and 9, negative verbs.

'Have you received paper?'	'I haven't received it.'
Uraroons$_e$ urupaapuro?	Sindaruróonse.
Araroons$_e$ urupaapuro?	Ntaruróonse.
Muraroons$_e$ urupaapuro?	Ntituruŕoonse.
Bararoons$_e$ urupaapuro?	Ntibaruróonse.
Uraroons$_e$ ingwá?	Sindayiróonse.
Araroons$_e$ ingwá?	Ntayiróonse.
Muraroons$_e$ ingwá?	Ntituyiróonse.
Bararoons$_e$ ingwá?	Ntibayiróonse.

Exercise 7. Concords.

	'How many books does he need?'	'He needs four.
ibitabo	Akeney$_e$ ibitabo biingáahé?	Akeneye biné.
amakáraámu	Akeney$_e$ amakáraám$_u$ angáahé?	Akeneye ané.
abaantu	Akeney$_e$ abaantu baangáahé?	Akeneye bané.
abashuumba	Akeney$_e$ abashuumba baangáahé?	Akeneye bané.
abatéetsi	Akeney$_e$ abatéetsi baangáahé?	Akeneye bané.
imáshiíni	Akeney$_e$ imáshiíni ziingáahé?	Akeneye ziné.
amapikipiki	Akeney$_e$ amapikipik$_i$ angáahé?	Akeney$_e$ ané.
ibiintu	Akeney$_e$ ibiintu biingáahé?	Akeney$_e$ biné.
imbáangaangwé	Akeney$_e$ imbáangaangwé ziingáahé?	Akeneye ziné.

Exercise 8. Negative vs. affirmative with no object prefix.

	'We don't have three children.'	'We have two.'
abáana	Ntidufis$_{\acute{e}}$ abáana batatu.	Dufise babiri gusa.
barúmuna	Ntidufisé barúmuna báacu bané.	Dufise batatu gusa.
abahuúngu	Ntidufis$_{\acute{e}}$ abahuúngu bataanu.	Dufise bane gusa.
abakoóbwa	Ntidufis$_{\acute{e}}$ abakoóbwa bataandátu.	Dufise bataanu gusa.

Exercise 9. Affirmative vs. negative with object prefixes.

	'Are your siblings older than you?'	'They are not older than I.'
kuruta	Beénewáanyu barakuruta?	Ntibaandúta.
gufásha	Beénewáanyu baragúfasha?	Ntibaamfásha.
kubóna	Beénewáanyu barakúbona?	Ntibaambóna.
gutégeera	Beénewáanyu baragútegeereye?	Ntibaantegéereye.
kuroondera	Beénewáanyu barakuroondera?	Ntibaandóondera.

Exercise 10. Negative with object prefix.

	'Don't you like this book?'	'No, I don't (like it).'
gukúunda	Ntukuund´$_a$ iki gitabo?	Oya ´sindagikúunda.
impuúzu	Ntukuund´$_a$ izi mpuúzu?	Oya ´sindazikúunda.
kumesuura	Ntumesúuy$_e$ izi mpuúzu?	Oya ´sindazimésuuye.
ivyaámbarwa	Ntumesúuy$_e$ ibi vyaámbarwa?	Oya ´sindabimésuuye.
gukenera	Ntukenéye ibi vyaámbarwa?	Oya ´sindabikéneye.
ikeéte	Ntukenéye iri keéte?	Oya ´sindarikéneye.
kwaandika	Ntiwaandíts$_e$ iri keéte?	Oya ´sindaryaánditse.

[Speakers of Kirundi may differ among themselves as to whether the first word in Column 3 should be /eegó/ or /oya/.]

Exercise 11. Verb vs. singular agentive noun vs. plural agentive noun.

'Some people cook.'

'They are called cooks.'

'Do you know a good cook?'

gutéeka	Bamwé baratéeka.
	Biitw$_a$ abatéetsi.
	Uráaz$_i$ umutéetsi mwiizá?
kubaaza	Abaándi barabaaza.
	Biitw$_a$ ababaaji.
	Uráaz$_i$ umubaaji mwiizá?
gucúra	Abaándi baracúra.
	Biitw$_a$ abacúzi.
	Uráaz$_i$ umucúzi mwiizá?
kurima	Abaándi bararima.
	Biitw$_a$ abarimyi.
	Uráaz$_i$ umurimyi mwiizá?
kugeendeesha	Abaandi barageendeesh$_a$ imidúga.
	Biitw$_a$ abashófeéri/abadéreva.
	Uráaz$_i$ umushófeéri mwiizá?
gukóra	Bóóse barakóra.
	Biitw$_a$ abakózi.
	Uraaz$_i$ umukózi mwiizá?

Exercise 12. Reply in the negative, first using a noun object, and then using an object prefix.

'Are these languages very difficult?' ('Do these languages have a great difference?')

'They aren't very different.' ('They do not have a great difference.')

'They aren't.' ('They don't have it.')

Izi ndími zifis$_{e}$ itáandukaaniro riníni?

Ntizifis$_{\acute{e}}$ itáandukaaniro riníni.

Ntizirifíse.

Uráaz$_{i}$ iriingara?

Siinz$_{\acute{i}}$ iriingara.

´Sindaríizi.

Abavyéeyi baawe bafis$_{e}$ abáana beénshi?

Ntibafis$_{\acute{e}}$ beénshi.

Ntibabafíse.

Abaándi bararuta Yohaáni?

Ntibarutá Yohaáni.

Ntibamurúta.

Abáana bató baratéeka?

Ntibateeká.

Uraroonder$_{a}$ umutéetsi?

Sindoondér$_{a}$ umutéetsi.

Sindamuróondera.

Shóobuj$_a$ avug$_a$ ururími rwáacu?

Ntavug$_{\acute{a}}$ ururími rwáacu.

Ntaruvúga.

Shóobuj$_a$ arúumv$_a$ ururími rwáacu?

Ntiyuumv$_{\acute{a}}$ ururími rwáacu.

Ntarwuúmva.

Exercise 13. Practice with concords.

Barafís$_e$ imbáangaangwé?	Do they have bicycles?
Eegó barazífise.	Yes, they have (them).
Bafise nyiínshi?	Do they have many?
Oya bafise nké.	No, they have few.
Ni ziingáahé?	How many are [there]?
Zitaanu gusa.	Only five.
Ni níniiníni?	Are they large?
Zimwé ´ni níni, iziíndi ´ni ntó.	Some are large, others are small.
Bafise imbaángaangwé ntóonto nké.	They have a few small bicycles.
Ndakeneye rumwé rutó.	I need one small [one].
Barafís$_e$ ibitabo?	Do they have books?
Eegó barabífise.	Yes, they have (them).
Bafise vyiínshi?	Do they have many?
Oya bafise biké.	No, they have few.

Ni biingáahé?	How many are [there]?
Cúmi na bítaanu.	Fifteen.
Ni vyiizá?	Are they good?
Bimwé ´ni vyiizá, ibiíndi ´si vyiizá caane.	Some are good, others are not very good.
Bafis$_e$ ivyíizá biké.	They have a few good ones.
Ndakeneye kimwé ciizá.	I need one good [one].
Barafís$_e$ amakáraámu?	Do they have pens?
Eegó barayáfise.	Yes, they have (them).
Bafise meénshi?	Do they have many?
Oya bafise maké.	No, they have few.
N$_i$ aangáahé?	How many are [there]?
Cúmi na rímwe gusa.	Only eleven.
Ni manínimánini?	Are they large?
Amwé ´ni maníni, ayaándi ´ni mató.	Some are large, others are small.
Bafise maníni maké.	They have a few large ones.
Ndakeneye rimwé riníni.	I need one large one.

[The three preceding dialogues are almost, but not completely parallel to one another. Make up similar dialogues using other Kirundi nouns.]

Exercise 14. Tones after /na´/.

	sogókuru na nyógokuru	my grandfather and my grandmother
daatá waácu	nyogókuru na dáatá waácu	my grandmother and my paternal uncle
umugoré waanje	daatá waácu n$_a$ úmugoré waanje	my father's brother and my wife
maamá	umugoré waanje na máamá	my wife and my mother
mweénewáacu	maamá na mwéenewáacu	my mother and my sibling of the same sex
mushíkaanje	mweénewáacu na múshikaanje	my sibling of the same sex and my sister (I being a man)
murámwaanje	mushíkaanje na múramwaanje	my sister and my sibling-in-law

	ibiro n$_a$ íbaánki	the office and the bank
isǒko	ibaánki n$_a$ ísǒko	the bank and the market
ibitaro	isǒko n$_a$ íbitaro	the market and the hospital
ingó	ibitaro n$_a$ íingó	the hospital and the fields
umurimyi	ǐngo n$_a$ úmurimyi	the fields and the farmer

umudaándaza	umurimyi n$_a$ úmudaándaza	the farmer and the merchant

Practice conversation 1.

You ask a friend whether Kirundi and Kinyarwanda are very different. You also ask whether Lingala and Swahili are the same.	Ikiruúndi n$_a$ íkinyarwaanda bifis$_e$ itáandukaaniro riníni?	
		´Si bimwé arǐko bifis$_e$ itáandukaaniro ritó.
	Iriingara n$_a$ ígiswaáhǐri ´ni bimwé?	
		Simbiízi. Siinz$_{\acute{\imath}}$ iriingara.

Practice conversation 2.

Ask how many children your friend's parents have, and whether the other children are older than he is.	Abavyéeyi baawe bafis$_e$ abáana baangáahé?	
		Bafise bané.

Abaándi barakuruta?

Eegó, nd$_i$ umuhérerezi wáabo.

Practice conversation 3.

Ask a friend what a person who does cooking is called, and whether he knows a good cook.

Umuunt$_u$ ateeká yiitwa ng$_o$ ikí?

Yiitw$_a$ umutéetsi.

Uráaz$_i$ umutéetsi mwiizá?

Eegó, uramuroondera?

Practice conversation 4.

You ask a friend what language his employer speaks. After he replies, you ask whether his employer doesn't speak Rundi.

Shóobuja avug$_a$ ururím$_i$ ruúhe?

Avug$_a$ igifaraánsa n$_a$ ígiswaáhirí gusa.

Ntavug$_{\acute{a}}$ Ikiruúndi?

		Ntakivúga arǐkw$_o$ aracúumva.

Practice conversation 5.

You ask a friend where his father works, and then what he does.	S$_{\acute{o}}$ abǎhe?	
		Aba mu rugó rwíiwé.
	Akor$_a$ ikí?	
		Ararima.

Practice conversation 6.

You ask your friend what a certain friend of his does. His reply prompts you to ask whether the friend lives in the city.	Umugeenzi waaw$_e$ akor$_a$ ikí?	
		´N$_i$ umudaándaza.
	Aba mu gisagára?	
		Eeg$_{\acute{o}}$ ab$_a$ i Gitéga.

UNIT 11

BASIC DIALOGUE

Dialogue 1.

	ga ntuú	form of address used when name doesn't come readily to tip of tongue
1A	Bwaakéeye ga ntuú!	Good morning!
2B	Bwaakéeye néezá!	Good morning!
	-zímurura (-zímuruye)	reverse of 'to lose'
	-zímira (-zímiye)	to get lost (persons)
3A	Nzimurura naazímiye.	Show me the way. I'm lost.
	-rora (-roye)	to direct oneself toward
4B	Urora héehé?	Where are you going?
	imisíyoóni (4, 4)	mission
5A	Ndora kumisíyoóni.	I'm going to the mission.
	-komeza (-komeje)	to continue on
	-táambuka (-táambutse)	to step over, pass
6B	Komeza, utaambúk$_{e}$ amabarabar$_{a}$ abiri.	Go straignt ahead, [and] cross two streets.
	haanyuma	after that
	-gira (-gize)	to do
7A	Haanyuma ngirée nte?	Then what should I do?
	-shika (-shitse)	to arrive
8B	Uzoob$_{a}$ ushítsěho.	You'll be there. ('You will be you-having-arrived there.')

9A	Urakóze caane.	Thanks a lot!
	N_1 agasaaga.	Good bye!
10B	Ee. Geend$_a$ amahóro!	Well, good luck (Go well).

Dialogue 2.

11C	Ndora ku misíyoóni.	I'm going to the mission.
12D	Imisíyoón$_i$ irǐhe?	Where is the mission?
	ubuseruko (14)	[to the]east
13C	Iri mu buseruko bwaa 'commissariat'.	It's east of the police station.
14D	Ibiro vyaa 'province' birǐhe?	Where are the provincial offices?
	uburéengero (14)	[to the]west
15C	Biri mu buréengero bw$_a$ ísǒko.	They're west of the market.
	uruhaánde (11, 10)	side, part
	ipóosíta (9, 6)	post office
16C	Bir$_i$ i ruhaánde y$_a$ íipóosíta.	They're near the post office.
17D	Ku biro vya 'arondissement' níhe?	Where are the offices of the 'arondissement'?
	ubumanuko (14)	[to the]south
	ibitaro (8, 8)	hospital

18C Ni mu bumanuko bw$_{a}$ íbitaro. They're south of the hospital.

Supplementary Vocabulary: Points of reference within a city.

	'Where is the bank?'	'It is west of the roadway.'
ibaánki	Ibaánk$_{i}$ irǐhe?	Iri mu buréengero bw$_{a}$ íbarabara.
imisíyoóni	Imisíyoón$_{i}$ irǐhe?	Iri mu buréengero bw$_{a}$ íbarabara.
ihóoteéri (9, 6)	Ihóoteér$_{i}$ irǐhe?	Iri mu buréengero bw$_{a}$ íbarabara.
amahóoteéri	Amahóoteéri arǐhe?	Ari mu buréengero bw$_{a}$ íbarabara.
ibitaro	Ibitaro birǐhe?	Biri mu buréengero bw$_{a}$ íbarabara.

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inzu y$_{a}$ íisaánsi	Ku nzu y$_{a}$ íisaánsi nǐhe?	gasoline station
'commissaire'	Ku nzu yá 'commissaire' nǐhe?	police chief
musitaantéeri (1a) pl. baamusitaantéeri	Kuu nzu yà musitaantéeri nǐhe?	administrator
ikibaánza (7, 8)	Ikibaánza có kw iisǒko kirǐhe?	square

amasaangaanzira (6)	Amasaangaanzira arǐhe?	intersection
uruseengero (11, 10)	Uruseengero rurǐhe?	church
iseengero (5 or 9, 10)		

1. A note on imperatives.

The imperative consists of the imperfective stem of a verb, with or without an object prefix:

Komeza.	'Continue on [in the direction].'
Geend$_a$ amahóro.	'Go well.'
Nzimurura.	'Show me the way.' ('Unlose me.')

In the imperative, high and low verbs alike have low tone.

The imperative forms are suitable for requests between equals. They are also used for perfunctory commands and requests such as the ones cited above. For real requests, however, greater courtesy calls for the use of the negative conditional. One such form has already been met:

Ntiwoosubirǎmwo?	'Please repeat.' ('Wouldn't you repeat?')

In these forms also, there is no distinction between high and low verbs, both having low tones. [For practice, see Exercises 1, 6.]

2. A note on the copular forms used in specifying locations.

In sentences which specify or ask about the locations of things, the word which follows the subject may be the defective /-ri/ with a subject prefix, or it may be /ni/, which has no prefix. Both are usually translated 'is'. If the subject is a noun with no preceding locative prefix, the copular form is subject prefix plus /ri/. If the noun is preceded by a locative, /ni/ is used:

Ibiro...birǐhe?	Where is the office?
Ku biro...níhe?	Where is [the area of] the office?

Note also the tonal difference.
[For practice, see Exercises 6, 7.]

3. The negative imperative.

The dialogues for this unit contain no examples of the negative counterparts of imperative forms. Such forms are:

´Ntuúgaruke háno.	'Don't (you sg.) return here.'
´Ntimúgaruke háno.	'Don't (you pl.) return here.'

The underlined words are in fact negative subjunctives (Unit 18, Note 1). Note the placement of high tone when the subject prefix begins with a consonant (e. g. /´ntimúgaruke/) and when it does not (/e. g. /´ntuúgaruke/). [For practice, see Exercises 3-5.]

Exercise 1. Requests, using either the imperative or the negative conditional forms.

	'Begin to work.'	'Please begin to work.'
gutáangura	Taangura gukóra.	´Ntiwootaangura gukóra?
kugeenda	Geenda kwíiga.	´Ntiwoogeenda kwíiga?
kugaruka	Garuk$_a$ ubu.	´Ntiwoogaruk$_a$ ubu?

gusúbiira	Subiira kuvúga.	´Ntiwoosubiira kuvúga?
kuja	Ja$\begin{Bmatrix}\text{kw}\\\text{mw}\end{Bmatrix}$iisŏko.	´Ntiwooja$\begin{Bmatrix}\text{kw}\\\text{mw}\end{Bmatrix}$iisŏko?
gufásha	Mfasha kurima.	´Ntiwoomfasha kurima?
kuroondera	Roonder$_{a}$ igitabo caanje.	´Ntiwooroonder$_{a}$ igitabo caanje?

Exercise 2. Locative questions and answers with and without /ku-/.

	'Where is the mission?'	'It is next to the market.'
imisíyoóni	Imisíyoón$_{i}$ irĭhe?	Ir$_{i}$ iruhaánde y$_{a}$ ísŏko.
ku misíyoóni	Ku misíyoóni níhe?	N$_{i}$ iruhaánde y$_{a}$ ísŏko.
ibitaro	Ibitaro birĭhe?	Bir$_{i}$ iruhaánde y$_{a}$ ísŏko.
ku bitaro	Kubitaro níhe?	N$_{i}$ iruhaánde y$_{a}$ ísŏko.
amahóoteéri	Amahóoteér$_{i}$ arĭhe?	Ar$_{i}$ iruhaánde y$_{a}$ ísŏko.
ku mahóoteéri	Ku mahóoteéri níhe?	N$_{i}$ iruhaánde y$_{a}$ ísŏko.
musitaanteéri	Ku nzu ya musitaantéeri níhe?	N$_{i}$ iruhaánde y$_{a}$ ísŏko.
ikibaanza	Ikibaánza kirĭhe?	Kir$_{i}$ iruhaánde y$_{a}$ ísŏko.

Exercise 3. Infinitive vs. negative imperative (pl.).

'We want to return here.'	'Don't return here.'
Dushaaka kugaruka háno.	´Ntimúgaruke háno.
Dushaaka kuja i muhĭra.	´Ntimúj$_{e}$ i muhĭra.

Dushaaka kugeenda ku kibaánza.	´Ntimúgeenda ku kibaánza.
Dushaaka gutáangura gukóra.	´Ntimútaangure gukóra.
Dushaaka gusúbira kuvúga.	´Ntimúsubire kuvúga.
Dushaaka gutáambuk$_a$ ibarabara.	´Ntimútaambuk$_e$ ibarabara.
Dushaaka kwíiga.	´Ntimwíige.

Exercise 4. Infinitive vs. negative imperative (sg.).

'I want to begin to work.'	'Don't begin to work.'
Nshaaka gutáangura gukóra.	´Ntuútaangure gukóra.
Nshaaka kugeenda ku kibaánza.	´Ntuúgeende ku kibaánza.
Nshaaka kuj$_a$ i muhĭra.	´Ntuúj$_e$ i muhĭra.
Nshaaka kugaruka háno.	´Ntuúgaruke háno.
Nshaaka gusúbira kuvúga.	´Ntuúsubire kuvúga.
Nshaaka gutáambuk$_a$ ibarabara.	´Ntuútaambuk$_e$ ibarabara.
Nshaaka kwíiga.	´Ntiwíige.

Exercise 5. Negative imperative (singular vs. plural).

'Don't [you (sg.)] study!'	'Don't [you (pl.)] study!'
´Ntiwíige.	´Ntimwíige.
´Ntuúsubire kuvúga.	´Ntimúsubire kuvúga.
´Ntuúgaruke háno.	´Ntimúgaruke háno.
´Ntuúj$_e$ i muhĭra.	´Ntimúj$_e$ i muhĭra.
´Ntuúgeende ku kibaánza.	´Ntimúgeende ku kibaánza.

´Ntuútaambuk$_e$ ibarabara.	´Ntimútaambuk$_e$ ibarabara.
´Ntuútaangure gukóra.	´Ntimútaangure gukóra.

Exercise 6. Places within a city; a new use of the participial.

Ushítse ku misíyoóni, ukoméze.	When you (sg.) have arrived at the mission, continue on.
Ushítse kuu baánki ukoméze.	When you (sg.) have arrived at the bank, continue on.
Utáambutse kuu baánki ukoméze.	When you (sg.) have passed the bank, continue on.
Utáambuts$_e$ ku mahóoteéri ukoméze.	When you (sg.) have passed the hotels, continue on.
Mútaambutse ku mahóoteéri mukoméze.	When you (pl.) have passed the hotels, continue on.
Mútaambuts$_e$ ibarabara mukoméze.	When you (pl.) have passed/crossed the street, continue on.
Atáambuts$_e$ ibarabar$_a$ akoméze.	When he has passed/crossed the street, he should continue on.
Atáambuts$_e$ ibitar$_o$ akoméze.	When he has passed the hospital, he should continue on.
Dútaambuts$_e$ ibitaro dukoméze.	When we have passed the hospital, we are to continue on.

Dúshitse ku bitaro dukoméze.	When we have arrived at the hospital, we are to continue on.
Dúshitse kw iihóoteéri dukoméze.	When we have arrived at the hotel, we are to continue on.
Dúshitse ku ruseengero dukoméze.	When we have arrived at the church, we are to continue on.
Dúshitse kw iiseengero dukoméze.	When we have arrived at the church, we are to continue on.
Dúshitse kuu nzu y$_a$ ísaánsi dukoméze.	When we have arrived at the gasoline station, we are to continue on.

Exercise 7. Vowel length with locative vs. vowel length with possessive.

	'I'm going to the bank.'	'Our house is south of the bank.'
ibaánki	Ndora kuu baánki. kw iibaánki.	Inzu yáac$_u$ iri mu bumanuko bw$_a$ íbaánki.
ihóoteéri	Ndora kuu hóoteéri. kw iihóoteéri.	Inzu yáac$_u$ iri mu bumanuko bw$_a$ íihóoteéri.
amahóoteéri	Ndora ku mahóoteéri.	Inzu yáac$_u$ iri mu bumanuko bw$_a$ ámahóoteéri.
inzu yáanyu	Ndora kuu nzu yáanyu.	Inzu yáac$_u$ iri mu bumanuko bw$_a$ ínzu yáanyu.

ibitaro	Ndora ku bitaro.	Inzu yáac$_u$ iri mu bumanuko bw$_a$ íbitaro.
ibiro yaanje	Ndora ku biro yaanje.	Inzu yáac$_u$ iri mu bumanuko bw$_a$ íbiro yaanje.
ikibaánza	Ndora ku kibaánza.	Inzu yáac$_u$ iri mu bumanuko bw$_a$ íkibaánza.
iseengero	Ndora kw iiseengero.	Inzu yáac$_u$ iri mu bumanuko bw$_a$ íseengero.
uruseengero	Ndora ku ruseengero.	Inzu yáac$_u$ iri mu bumanuko bw$_a$ úruseengero.
ipóosíta	Ndora kuu póosíta. kw iipóosíta.	Inzu yáac$_u$ iri mu bumanuko bw$_a$ íipóosíta.
'commissariat'	Ndora kuu 'commissariat'. (kw ii'commissariat')	Inzu yáac$_u$ iri mu bumanuko bwaa 'commissariat.'

Practice conversation.

Excuse me.	Mbabarira.	
I'm lost. Please straighten me out.	Naazímiye. ´Ntiwoonzimurura?	
		Urora héehé?

I'm going to the police station.	Ndora kuu 'commissariat'.	
		Taambuk$_a$ amabarabar$_a$ atatu.
Then what do I do?	Haanyuma ngirée nte?	
		Utáambutse iryaagátat$_u$ uzoob$_a$ ushítsěho.
Thank you very much!	Urakóze caane.	
Good bye.	N$_i$ agasaaga.	
		Ee. Geend$_a$ amahóro.

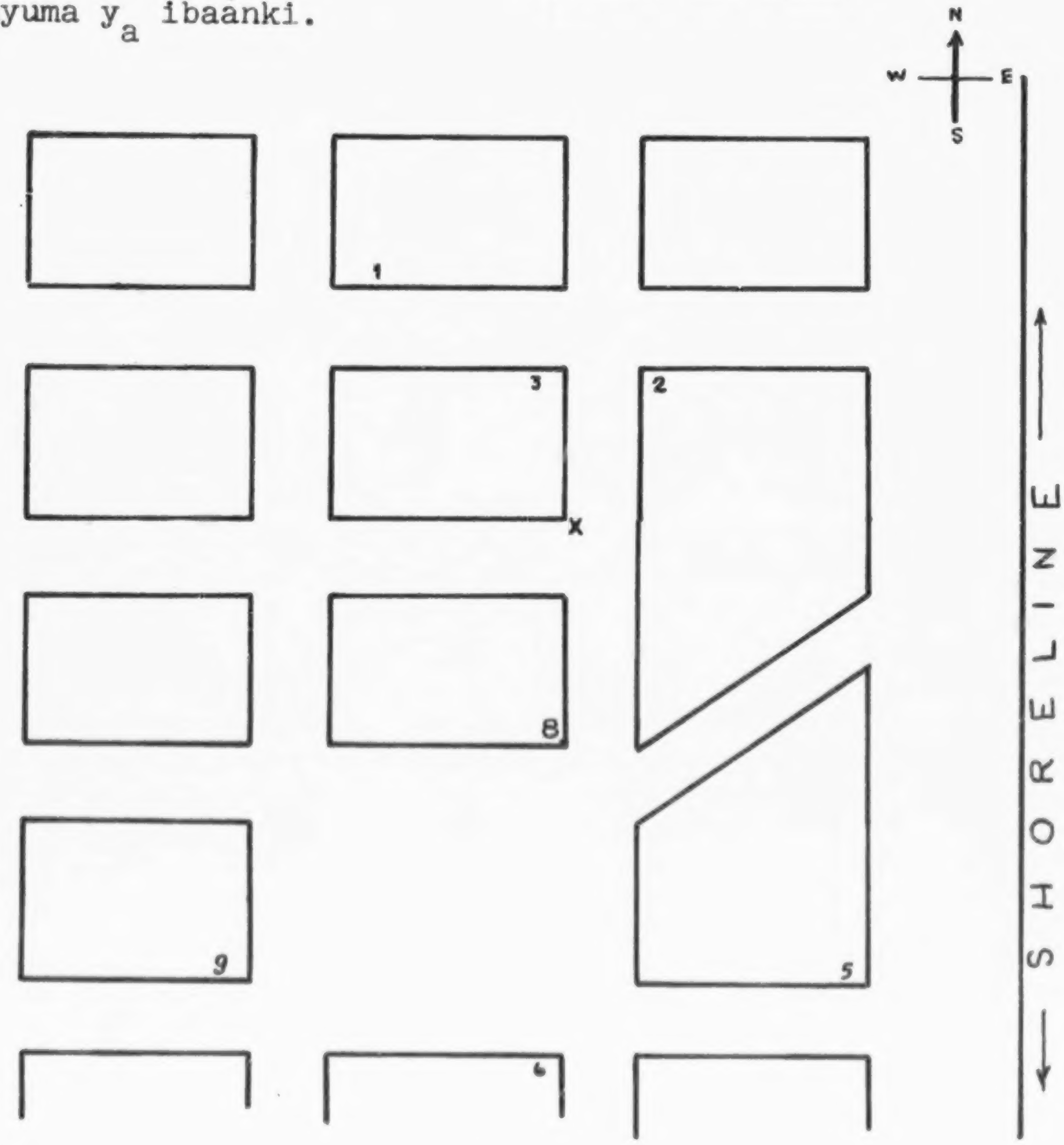
UNIT 12

BASIC DIALOGUE

1A	Aha ´nihó ngishik´$_a$ i Bujuumbura.	I've just arrived in Usumbura.
2A	Ndoonder$_a$ uwoómfasha.	I'm looking for someone who might help me.
	gúte	to do how?
3B	Uroonder$_a$ uúgufasha kugira gúte?	You are looking for someone who will help you to do what?
	-menyeera (-menyereye)	to be accustomed to
4A	Sindáamenyeer$_a$ i Bujuumbura.	I don't know Usumbura yet.
5B	Ukeney$_e$ ikí nóoné?	Then what do you need?
6A	Nkeney$_e$ ibiintu vyiínshi.	I need a lot of things.
7B	Nooné noogufashaá nte?	Well, how might I help you?
	-tabaara (-tabaaye)	to help
	-éreka (-éretse)	to show
	inzira (9, 10)	way, path
8A	Ntabaara, unyerék$_e$ inzir$_a$ ijá ku mahóoteéri.	Help me please, show me the way (which goes) to the hotels.

9B	Ushaaka gushikǎyo ryáarí?	When do you want to get there?
	-shóboka (-shóbotse)	to be possible
10A	Vuba, bíshobotse.	As soon as possible.
	-fata (-fashe)	to take, get
11B	Fata itagisi.	Take a taxi.
	-ca (-ciiye)	to turn, cut
	-mara (-maze)	to finish, spend time
	i bǔryo or: i buryó	to the right
12B	Umáze gushikiir$_a$ ibarabara riníni, uc$_{\acute{e}}$ i buryó.	When you get to the big avenue, go to the right.
	-réengaana (-réengaanye)	to pass
	-hiindukira (-hiindukiye)	to turn
	-i bubaámfu	to the left
13B	Urécngaany$_e$ inzu zitaandátu, uhiindúkirir$_e$ i bubaámfu.	When you have passed by six houses, turn left.
	-bá (-báaye)	to be
14B	Ibaánk$_i$ izooba ir$_{\acute{i}}$ i buryó bwaawe.	The bank will be on your right.
	-saanga (-saanze)	to find, watch

	nyuma (9, 10)	behind
15B	Ihóteéri uyisaang$_a$ i nyuma y$_a$ íbaánki.	You ['ll] find the hotel behind the bank.



1. ku radio
2. Hotel Tanganika
3. ibitaro
6. Luvinco

5. ku kivuko
4. Savonnerie
7. ku kiyaga
8. Paguidas
9. Platarundi

[A map of a part of a fictional city in Burundi.]

Supplementary dialogues.

In order to acquaint the student with a wide range of possible replies to his requests for street directions, this Unit contains a larger number of supplementary dialogues than the preceding Units, but has no separate section for Supplementary Vocabulary.

Point X to Point 1 on the map

-kúrikira (-kúrikiye)	to follow
-gana (-ganye)	to direct toward
uburáaruuko (14)	the north
Ukurikir$_{a}$ iri barabara ugána mu buráaruuko.	You follow this street north.
Utáambutse rĭry$_{a}$, uc$_{a}$ ubón$_{a}$ inzu yaandítsekó 'Radio'.	When you cross that one [pointing] you'll see a building where is written 'Radio'.
kurí	to
i bubaámfu	on the left
Ni kur$_{\acute{i}}$ uru ruhaánde rw$_{\acute{a}}$ i bubaámfu.	It's to the left.

Point X to Point 2

Ntiwoonyerek$_{a}$ ahó Hoteéri Tanganik$_{\acute{a}}$ irí?	Would you please show me where the Tanganika Hotel is?

haákurya	on the other side
Ni iy$_o$ uboná haákurya y$_a$ íbarabara.	It's that one [that] you can see on the other side of the street.
umuryáango (3, 4)	door
Umuryáango uri ku ruúndi ruhaánde.	The entrance is on the other side.

Point X to Point 3

Ntiwoonzimurura?	Would you please give me directions?
Urorǎhe?	Where are you going?
Ndora ku bitaro.	I'm going to the hospital.
N$_1$ aaha nyéne.	It's right here.
imbavu (9, 10)	side of building
hiírya	the opposite side from this
Umuryáang$_o$ uri muu mbavu zǒ hiírya.	The entrance is on the opposite side.

Point X to Point 6

Naja kurí 'Luvinco' aríko naazímiye.	I was going to 'Luvinco', but I got lost.
Ntiwoohaanyereka?	Would you please show it to me?
amaróra	toward

Kurikir$_a$ iri barabar$_a$ amaróra mu bumanuko.	Follow this street south.
heépfo	below
Iri heépfo y$_a$ íkibaánza.	It's below the square.

Point X to Point 5

Twaaja ku kivuk$_o$ aríko twaazímiye.	We were going to the port, but we got lost.
Ntiwoohatweereka?	Would you show it to us?
Mukomez$_a$ iri barabara múja mu bumanuko.	You continue on this street [and] go south.
Múgiiye kuréengaan$_a$ ikibaánza muc$_{\acute{e}}$ i bubaámfu.	When you have passed the square, you turn left.
-héra (-héze)	to end
~óóse	all
Niyó $_i$nz$_u$ iherá zóós$_e$ i bubaámfu.	It is the last building on the left ('the building which ends all on the left').

1. A note on relative verb forms.

In Kirundi, as in English or French, a verb with its objects may be used as a modifier of a substantive. In European languages, this is done by using a special relative pronoun at the beginning of the clause. Kirundi is quite different:

Iyi nzir$_{a}$ ija ku misíyoóni.	This road goes to the mission.
iyi nzir$_{a}$ ijá ku misíyoóni...	this road that goes to the mission...
Izi nzu zihera zóóse i bubáamfu.	These buildings end all on the left.
izi nzuziherá zóóse i bubaámfu...	the buildings which end all on the left...

The words /ijá/ and /ziherá/ in these examples are RELATIVE verb forms, in contrast to /ija/ and /zihera/, which are indicative, and also in contrast to /zíhera/ which is participial. (The forms with the stem /-ja/ are parts of a defective paradigm).

In general, relative forms of the immediate tense have high tone on the postradical syllable. This is the same tonal pattern that was found on the immediate negative indicative forms in Unit 4. Note that the monosyllabic stem /ja/, which has no postradical syllable, has high tone on the stem itself.

Relative forms are used when a verb is used as a modifier of a substantive. Relative verbs have no separate disjunct forms. [For practice with relative forms of verbs, see Exercises 1-5 and 7-8.]

2. Relative pronouns.

The dialogue for this unit contains the following expressions:

...ahó Hoteéri T. irí.	(there) where the Hotel T. is.
Ni iy$_{o}$ ubona...	It is that one, [that] you see...

cf. Ni $\underline{\text{iy}}_{\acute{o}}$ uboná... It's the one [that] you see...

The relative clauses in these examples do not modify nouns which are present in these sentences. In place of the nouns, and indicating the classes of the nouns, are the forms which have been underlined. They will be called RELATIVE PRONOUNS (Meeussen § 371 'precessives'). The relative pronoun for each class is just like the distal demonstrative (Unit 3, Note 2), except for the tone on the final syllable: /iyo/ vs. /iyó/, for example. [For practice, see Exercise 4.]

Exercise 1. Relative forms of some familiar verbs.

'A person who cooks is called a cook.'

gutéeka	Umuunt$_u$ ateeká yiitw$_a$ umutéetsi.
gucúra	Umuunt$_u$ acurá yiitw$_a$ umucúzi.
kubaaza	Umuunt$_u$ abaazá yiitw$_a$ umubaaji.
kurima	Umuunt$_u$ arimá yiitw$_a$ umurimyi.
kuvoma	Umuunt$_u$ avomá yiitw$_a$ umuvomyi.
gutéeka	Abaantu bateeká biitw$_a$ abatéetsi.
kwíiga	Abaantu biigá biitw$_a$ abiígiishwa.
kugeendeesha	Abaantu bageendéesh$_a$ imidúga biitw$_a$ abashófeéri.
kwaandikiisha	Abaantu baandíkiish$_a$ imáshiíni biitw$_a$ abakáraáni.

Exercise 2. Another use of relative forms: 'who(sg.)?'

('It is who(sg.) who speaks Kirundi?')

kuvúga	´Niind$_{\acute{e}}$ avug$_{\acute{a}}$ ikiruúndi?	Who speaks Kirundi?
kwaandika	´Niindé yaandík$_{a}$ abaantu?	Who signs people in/up?
gusoma	´Niind$_{\acute{e}}$ asom$_{\acute{a}}$ icóongerezá?	Who reads English?
kumenya	´Niind$_{\acute{e}}$ az$_{\acute{i}}$ urubáangaangwé?	Who knows [how to ride] a bicycle?
kwíiga	´Niindé yiig$_{\acute{a}}$ igiswáahĭri?	Who is studying Swahili?
kumesuura	´Niind$_{\acute{e}}$ amesúur$_{a}$ impuúzu?	Who washes clothes?

Exercise 3. Relative forms with 'who(pl.)'

kuvúga	´Nibaandé bavug$_{\acute{a}}$ ikiruúndi?	Who (pl.) speaks Kirundi?

kwaandika, gusoma, -zi, kwíiga, kumesuura, kugoroora.

Exercise 4. Sentences (Col. 2) that contain relative pronouns.

'Where is the hotel?'

'Please tell us where the hotel is.'

Ihóoteér$_{i}$ irĭhe?

Ntiwootwerek$_{a}$ ah$_{\acute{o}}$ ihóoteéri irí?

Imbáangaangwé záacu zirĭhe?

Ntiwootweerek$_{a}$ ah$_{\acute{o}}$ imbáangaangwé záacu zirí?

Ibiro vyíiwé birǐhe?

Ntiwootweerek$_a$ ah$_ó$ ibiro vyíiwé birí?

Umudúga waawe urǐhe?

Ntiwootweerek$_a$ ah$_ó$ umudúga waaw$_e$ urí?

Imfúra yáacu irǐhe?

Ntiwootweerek$_a$ ah$_ó$ imfúra yáac$_u$ irí?

Ingwá záacu zirǐhe?

Ntiwootweerek$_a$ ah$_ó$ ingwá záacu zirí?

Iraángi ryáacu rirǐhe?

Ntiwootweerek$_a$ ah$_ó$ iraángi ryáacu rirí?

Ikáraámu ryáacu rirǐhe?

Ntiwootweerek$_a$ ah$_ó$ ikáraámu ryáacu rirí?

Amakáraámu yáac$_u$ arǐhe?

Ntiwootweerek$_a$ ah$_ó$ amakáraámu yáac$_u$ arí?

Exercise 5. Affirmative indicative vs. negative indicative vs. affirmative relative.

'Does this path go to town?'

'This [one] doesn't go to town.'

'Please show me the path that goes to town.'

Iyi nzir$_a$ ija mu gisagára?

Iyí ntiijá mu gisagára.

Ntabaar$_a$ unyerék$_e$ inzir$_a$ ijá mu gisagára.

Uyu mukáraán$_i$ akora muu 'commissariat'?

Uyu ´ntakorá muu 'commissariat'.

Ntabaar$_a$ unyerék$_e$ umukáraán$_i$ akorá muu 'commissariat'.

Iyi tagis$_i$ iraziimbuutse?

Iyi ´ntiziimbúutse.

Ntabaar$_a$ unyerék$_e$ itagis$_i$ iziimbúutse.

Uyu mubooy$_i$ amesuur$_a$ impuúzu?

Uyu ´ntamesúur$_a$ impuúzu.

Ntabaar$_a$ unyerék$_e$ umubooy$_i$ amesúur$_a$ impuúzu.

Iki gitabo kiróoroshe?

Iki ´nticooróshe.

Ntabaar$_a$ unyerék$_e$ igitabo cooróshe.

Ukor$_a$ aka kazi?

Aka ´sikó nkorá.

Ntabaar$_a$ unyerék$_e$ akaz$_i$ ukorá.

Exercise 6. Affirmative vs. negative instructions.

	'Turn to the right.'	'Don't turn to the left.'
guhiindukira	´Hiindukirir$_a$ i buryó.	´Ntuúhiindukirir$_e$ i bubaámfu.
kugeenda	´Geend$_a$ i buryó.	´Ntuúgeend$_e$ i bubaámfu.
ubuŕaaruuko	´Geenda mu buŕaaruuko.	´Ntuúgeende mu bumanuko.
kujá	´Ja mu buŕaaruuko.	´Ntuúje mu bumanuko.
ubuseruko	´Ja mu buseruko.	´Ntuúje mu buréengero.

Exercise 7. Indicative vs. relative tone patterns on /-ri/ 'be'.

i nyuma	Ihóoteér$_i$ ir$_i$ i nyuma y$_a$ íbaánki.	The hotel is behind the bank.
	Inz$_u$ ir$_i$ i nyuma y$_a$ íbaánki ´ni ihóoteéri.	The building which is behind the bank is a hotel.
isǒko	Ihóoteéri ir$_i$ i nyuma y$_a$ ísǒko.	The hotel is behind the market.
	Inz$_u$ ir$_i$ i nyuma y$_a$ ǐsǒko ´ni ihóoteéri.	The building which is behind the market is a hotel.
ubǔryo	Ihóoteéri ir$_i$ i buryó bw$_a$ ísǒko.	The hotel is to the right of the market.
	Inz$_u$ ir$_i$ i bǔryo bw$_{\acute{a}}$ isǒko ´ni ihóoteéri.	The building which is to the right of the market is a hotel.
ikibaánza	Ihóoteéri ir$_i$ i nyuma y$_a$ íkibaánza.	The hotel is behind the square.
	Inz$_u$ ir$_{\acute{i}}$ inyuma y$_a$ íkibaánza ´ni ihóoteéri.	The building which is behind the square is a hotel.
haákurya	Ihóoteéri iri haákurya y$_a$ íkibaánza.	The hotel is beyond the square.
	Inz$_u$ iri haákurya y$_a$ íkibaánza ´ni ihóoteéri.	The building which is beyond the square is a hotel.
ikivuko	Ihóoteéri iri haákurya y$_a$ íkivuko.	The hotel is beyond the port.

	Inz$_u$ irí haákurya y$_a$ íkivuko ´ni ihóoteéri.	The building which is beyond the port is a hotel.
heépfo	Ihóoteéri iri heépfo y$_a$ íkivuko.	The hotel is near [on the lower level] the port.
	Inz$_u$ iri heépfo y$_a$ íkivuko ´ni ihóoteéri.	The building which is [on the lower level] near the port is a hotel.

[NB Absence of high tone on the 'relative' use of /iri/ in the second sentence of each line in Exercise 7.]

Exercise 8. Indicative affirmative vs. relative indicative vs. negative indicative.

Ibi bitabo biróoroshe?	Are these books easy?
Turakeney$_e$ ibitabo vyooróshe.	We need easy books.
Ibi ´ntivyooróshe.	These are not easy.
Izo ndími ziragooye kwíiga?	Are these languages hard to study?
Turakeney$_e$ indími zigooyé.	We need difficult languages.
Izi ´ntizigooyé.	These are not difficult.
Aya mapikipik$_i$ araziimbuutse?	Are these motorcycles cheap?
Turakeney$_e$ amapikipiki aziimbúutse.	We need cheap motorcycles.
Aya ´ntaziimbúutse.	These are not cheap.
Izi mpuúzu ziramesuuye?	Are these clothes washed?
Turakeneye impuúzu zimesúuye.	We need washed clothes.
Izi ´ntizimesúuye.	These are not washed.

Aya makeét$_e$ arahwahutse?	Are these letters light?
Dukeney$_e$ amakeét$_e$ ahwahútse.	We need light letters.
Aya ´ntahwahútse.	These are not light.
Iyi máshiíni yaandika néezá?	Does this typewriter write well?
Dukeney$_e$ imáshiíni yaandíka néezá.	We need a typewriter that writes well.
Iyi ´ntiyaandíka néezá.	This one doesn't write well.
Izi mpuúzu ziraziimbuutse?	Are these clothes cheap?
Dukeney$_e$ impuúzu ziziimbúutse.	We need cheap clothes.
Izi ´ntiziziimbúutse.	These are not cheap.
Uyu mudúg$_a$ ugeenda néezá?	Does this car go well?
Dukeney$_e$ umudúg$_a$ ugeendá néezá.	We need a car which goes well.
Uyu ´ntugeendá néezá.	This one does not go well.
Uyu mubóoy$_i$ arakora caane?	Does this cook work hard?
Dukeney$_e$ umubóoy$_i$ akorá caane.	We need a cook who works hard.
Uyu ´ntakorá caane.	This one does not work hard.

UNIT 13

BASIC DIALOGUE

	-téembeera (-téembereye)	to travel around
1A	Nshaaka gutéembeera mur$_{\acute{i}}$ iyi miísi.	I want to travel around during these [next] few days.
2B	Uzooteembeerera héehé?	Where are you going to travel?
	-menya	to know
3A	Sindáahamenya.	I don't know where yet.
	urugeendo (11, 10)	journey
	kure	far
4B	Uzoofat$_a$ urugeendo rwaa kure?	Are you going to [under]take a long trip ('a trip of far')?
5A	Oya, nzooteembeera mu ma'provinces' ya háafi ya Bujuumbura.	No, I'm going to travel in the provinces in the neighborhood of Usumbura.
	héehé	where?
6B	Uzoogarukira héehé?	Where are you going?
7A	Siinzí...	I don't know.
	-jaana na... (-jaanye na...)	to go together with
8B	Uzoojaana naánde?	Who are you going with?
9A	Nzoojaana n$_a$ úmugeenzi.	I'm going to go with a friend.

2. The driver of a company truck sees his friend John on the streets of the city.

	we	you,---!
	-tégeera (-tégeereye)	to wait
10C	Yohaáni we, utegeerey$_{e}$ ikí?	Hey John, what are you waiting for?
11D	Ntegerey$_{e}$ umudúga wó kuj$_{a}$ i Gitéga.	I'm waiting for a car to go to Gitega.
	-roreera (-rorereye/ -roreereye)	to wait
	mugábo	but
	-há (h→ p after m)	to give
	amafaraánga/amafaraanga	money, francs
12C	Roreera ndakujaana, mugáb$_{o}$ uraámp$_{a}$ amafaraanga. (or:... urámp$_{a}$...)	Wait, I'll take you, but you'll pay me (money).
	-va (-vuuye)	to go from
13D	Kuva háno kugerǎyo ´n$_{i}$ aangáahé?	How much is it from here to (get) there?
14C	´Si meénshi, ´ni miroong$_{o}$ itaanu gusa.	It's not much. It's just 50 [F].

15D	Mbég$_{a}$ ubon$_{a}$ ar$_{\acute{i}}$ urugeendo ruungǎna gúte?	How much of a trip do you think it is?
	ikilomeetéro (7, 8)	kilometer
	ijana (5, 6)	hundred
16C	ˊHar$_{i}$ ibilomeetéro haáf$_{i}$ ijana na cúmi n$_{a}$ índwi.	It's close to 117 kilometers.
	-híta (-híse)	to take, bring in passing
17D	Uráb$_{a}$ umpítana.	You'll be picking me up.

3.

18E	Nshaaka kuj$_{a}$ i Kigári. Umuunt$_{u}$ agerǎyo gúte?	I want to go to Kigali. How does a person get there?
19F	Har$_{i}$ inzira zitatu zó kuhaja.	There are three ways [of] to go there.
20E	N$_{i}$ iziíhe?	What ('which') are they?
	ˊcaanké	or
	ikamyo (9, 10 or 6)	truck
	indeége (9, 10)	airplane
21F	Ushobora kugeenda n$_{a}$ íkamyo, ˊcaanké tagisi, ˊcaank$_{\acute{e}}$ indeége.	You can go by ('with') truck, or taxi, or plane.

	umwaánya (3, 4)	period of time
22E	Umuunt$_u$ amar$_a$ umwaány$_a$ ungana gúte muu nzira?	How long ('a period of time which equals what') does a person spend en route?
23F	N$_a$ íkamyo n$_i$ amasǎha haáf$_i$ umunaáni.	By truck it is about 8 hours.
24F	Na tàgisi, ´ni haáf$_i$ amasah$_{á}$ ataanu.	By taxi it is about 5 hours.
	umunóta (3, 4) or: umunǔta	minute
25F	N$_a$ índeége n$_i$ iminǒta haáfi miroongw$_o$ ibiri n$_a$ iítaanu.	By plane it is about 25 minutes.
26E	Urakóze.	Thank you!
27F	Uzoogeenda ryáarí?	When are you going to leave?
28E	Nzoogeenda hǐrya y$_a$ eéjo.	I'm going the day after tomorrow. ('the other side of tomorrow')
29F	Uzoomar$_a$ igihe kiingan$_{á}$ ik$_{í}$ i Kigáli?	How long will you be gone? ('How much time will you spend en route?')
30E	Nzoomara nk$_a$ úukwéezi.	I'm going to spend about a month.

1. A note on the non-immediate future tense.

This unit contains several examples of a future tense:

Uzooteembeerera héehé?	Where are you going to travel?
Uzoojaana naánde?	With whom will you go?

The formal representation of this tense is by means of the prefix /-zoo-/ and an appropriate tonal pattern on the stem. In the affirmative indicative, that tonal pattern is the low one: all syllables of the stem have low tone. In the other moods, and in the negative indicative, the stem has high tone on the root syllable.

The meaning of the /-zoo-/ tense is 'non-immediate future.' In general, this tense is not used for a future earlier than tomorrow, but under some circumstances it may be used where the meaning is clearly future today. An example is found in Dialogue 11, Stc. 19:

Uzooba ushítsěho.	You'll have arrived there.

The tense prefix /-zoo-/ may be thought of as having a basic high tone except in the affirmative indicative, but this high tone is not realized after another high tone:

	Ńtituzóogufásha	We won't help you.
	Ńtazóogufásha	He won't help you.
but...	...ńtazoogufásha.	...he won't help you.

If as in the last of these examples, the 'provisional' high tone (Unit 1, Note 8) of /nta/ is pronounced high, the high tone of /-zoo-/ is not pronounced. [For practice, see Exercises 1-4 and 7-9.]

Exercise 1. Infinitive vs. future, 1 sg. affirmative.

gutéembeera	Nshaaka gutéembeera.	Nzooteembeera mur$_{\acute{i}}$ iyi miísi.
kuduuga	Nshaaka kuduuga.	Nzooduuga mur$_{\acute{i}}$ iyi miísi.
gushika	Nshaaka gushikǎyo.	Nzooshikayó mur$_{\acute{i}}$ iyi miísi.
guhiindukira	Nshaaka guhiindukira.	Nzoohiindukira mur$_{\acute{i}}$ iyi miísi.

Exercise 2. Infinitive vs. future, 3 pl. affirmative.

gufásha	Bashaaka kugúfasha.	Bazoogufash$_{a}$ ějo.
gufáta	Bashaaka gufát$_{a}$ amafaraanga meénshi.	Bazooyafat$_{a}$ ějo.
kurora	Bashaaka kurorǎhe?	Bazoororáh$_{e}$ ějo.
kubóna	Bashaaka kutúbona.	Bazootubon$_{a}$ ějo.
kujaana	Bashaaka kutujaana.	Bazootujaan$_{a}$ ějo.

Exercise 3. Infinitive vs. future, 3 sg. negative.

'He wants to travel, but he won't travel in the next few days.'

gutéembeera	Ashaaka gutéembeera, aríko ´ntazootéembeera mur$_{\acute{i}}$ iyi miísi.
kuduuga/ kudúuga	Ashaaka kuduuga, aríko ´ntazoodúuga mur$_{\acute{i}}$ iyi miísi.

kwíiga	Ashaaka kwíiga, aríko ´ntazookwíiga... ´ntaziíga...
guhiindukira	Ashaaka guhiindukira, aríko ´ntazoohíindukira...

Exercise 4. Infinitive vs. future, 1 pl. negative.

'We want to help you...'

Dushaaka kugúfasha, aríko ´ntituzóogufásha mur$_{í}$ iyi miísi.

Dushaaka kukujaana, aríko ´ntituzóokujáana...

Dushaaka kuduuga, aríko ´ntituzóodúuga...

Dushaaka kukúbona, aríko ´ntituzóokubóna...

Exercise 5. Verbs after /-roreera/ 'to wait'

	'Wait and I'll be back.'
kuroreera	Roreera ndagaruka.
umwiígiisha	Roreer$_a$ umwiígiish$_a$ aragaruka.
kugúfasha	Roreer$_a$ umwiígiish$_a$ aragúfasha.
shóobuja	Roreera shóobuj$_a$ aragúfasha.
kwéereka ubŭryo	Roreera shóobuj$_a$ arakwéerek$_a$ ubŭryo.
abaándi	Roreer$_a$ abaándi barakwéerek$_a$ ubŭryo.

Exercise 6. Longer sentences after /roreera/.

jeewé	Roreera ndakujaana mugáb$_o$ uraámp$_a$ amafaraanga.
bó	Roreera barakujaana, mugáb$_o$ urabáh$_a$ amafaraanga.
tweebwé	Roreera turakujaana, mugáb$_o$ uradúh$_a$ amafaraanga.
umushófeéri	Roreera arakujaana, mugáb$_o$ uramúh$_a$ amafaraanga.

Exercise 7. The /-zoo-/ tense: indicative negative with various kinds of subject prefixes, and relative affirmative.

'You won't help him.'
'The boss won't help him.'
'Others won't help him.'
'Who will help him?'

kumúfasha	´Ntuzóomufásha.
	Shóobuja ´ntazóomufásha.[1]
	Abaándi ´ntibazóomufásha.
	Niind´$_e$ azóomufásha?
gufáta urugeendo	´Ntuzóofát$_a$ urugeendo.
	Shóobuja ´ntazóofát$_a$ urugeendo.
	Abaándi ´ntibazóorufáta.
	Niind´$_e$ azóorufata?
kwíiga	´Ntúziíga.
	Shóobuja ´ntàziíga.
	Abaándi ´ntibaziíga.
	Niind´$_e$ aziíga?

[1] Remember that if the provisional high tone is pronounced on /nta-/, then /-zoo-/ has low tone. (Unit 1 , Note 8).

gukúrikira iri barabara	´Ntuzóokúrikir$_a$ iri barabara.
	Shóobuja ´ntazóorikúrikira.
	Abaándi ´ntibazóorikúrikira.
	Niind´$_e$ azóorikúrikira?
kuzímira	´Ntuzóozímira.
	Shóobuja ´ntazóozímira.
	Abaándi ´ntibazóozímira.
	Niind´$_e$ azóozímira?
gutáangura	´Ntuzóotáangur$_a$ ějo.
	Shóobuja ´ntazóotáangur$_a$ ějo.
	Abaándi ´ntibazóotáangur$_a$ ějo.
	Niind´$_e$ azóotáangur$_a$ ějo?
kuja kw iisǒko	´Ntuzóojá kw iisǒko.
	Shóobuja ´ntazóojáyo.
	Abaándi ´ntibazóojáyo.
	Niind´$_e$ azóojáyo?

Exercise 8. Pairs of short sentences combined into a single longer sentence.

Uzooja mu buráaruuko?

Uzooja mu bumanuko?

Uzooja mu buráaruuko ´caanké mu bumanuko?

'Will you go north, or south?'

Dushobora kugeenda n$_a$ úmudúga.

Dushobora kugeenda n$_a$ íkamyo.

Dushobora kugeenda n$_a$ úmudúga ´caanké n$_a$ íkamyo.

'We can go by car, or by truck.'

Ukuund$_a$ inzira ngúfi?

Ukuund$_a$ inzira ya kùre?

Ukuund$_a$ inzira ngúfi ´caank$_e$´ iya kure?

'Do you like the short road, or the long one?'

Azoomar$_a$ umwaánya muníni muu nzira?

Azoomar$_a$ umwaánya mutó muu nzira?

Azoomar$_a$ umwaánya muníni ´caanké mutó muu nzira?

'Will he be a long time, or a short time, on the way?'

Murámwaawe ´n$_i$ umusóre?

Murámwaawe ´n$_i$ umugabo?

Murámwaawe ´n$_i$ umusóre ´caanké ´n$_i$ umugabo?

'Is your wife's brother a bachelor, or a [married] man?'

Exercise 9. Time expressions after /nka-´/ 'about'.

' I'll spend about two months on the road.'

	Nzoomara nk$_a$ úukwéezi muu nzira.
kabiri	Nzoomara nk$_a$ áaméezi abiri muu nzira.
umwáaka	Nzoomara nk$_a$ íimyáak$_a$ ibiri muu nzira.

rimwé	Nzoomara nk$_a$ úumwáaka muu nzira.
iyiínga	Nzoomara nk$_a$ íiyiínga muu nzira.
gatatu	Nzoomara nk$_a$ ámayiíng$_a$ atatu muu nzira.
umuúsi	Nzoomara nk$_a$ ímiís$_i$ itatu muu nzira.
rimwé	Nzoomara nk$_a$ úmuúsi muu nzira.
isǎha	Nzoomara nk$_a$ ísahá muu nzira.
gataanu	Nzoomara nk$_a$ ámasah$_{\acute{a}}$ ataanu muu nzira.

Exercise 10. Concords with /-ó/ before an infinitive.

Umuuntu yuubak$_a$ inzu gúte?	How does a man build a house?
Har$_i$ uburyó bwiínshi bwó kwuúbak$_a$ inzu.	There are many ways to build a house.
Uráaz$_i$ uburyó bwiizá bwó kwuúbaka?	Do you know the best ('a good') way to build a house?
Kuv$_a$ ah$_a$ umuunt$_u$ ashika ku bitaro gúte?	From here how does a man get to the hospital?
Har$_i$ inzira nyiínshi zó kuhashika.	There are many ways to get there.
Uráaz$_i$ inzira ngúfi yó kuhashika?	Do you know the shortest road to get there?

Umuunt$_{u}$ amesuur$_{a}$ impuúzu gúte?	How does one wash clothes?
Har$_{i}$ uburyó bwiínshi bwó kumesuura.	There are many ways to wash clothes.
Uráaz$_{i}$ uburyó bwiizá bwó kumesuura?	Do you know the best way of washing clothes?

Exercise 11. Distance and time of travel. [Students' books should be open to the map (p.63).]

'How many kilometers is it from Bujumbura to Gitega?'

'It's almost 120 km.'

'How long does it take to get there?'

'Three hours.'

Kuv$_{a}$ i Bujuumbura kuj$_{a}$ i Gitéga har$_{i}$ ibiromeetéro biingáahé?

Ni haáf$_{i}$ ijana n$_{a}$ ímiroong$_{o}$ ibiri.

Umuunt$_{u}$ ahageend$_{a}$ umwaány$_{a}$ ungan$_{\acute{a}}$ ikí?

Amasǎh$_{a}$ atatu. (or: Amasah$_{\acute{a}}$ atatu.)

Kuv$_{a}$ i Bujuumbura kuj$_{a}$ i Ngoozi har$_{i}$ ibiromeetéro biingáahé?

Ni haáfi ijana na mìroong$_{o}$ itaanu.

Umuunt$_{u}$ ahageend$_{a}$ umwaány$_{a}$ ungan$_{\acute{a}}$ ikí?

Amasah$_{\acute{a}}$ atatu.

Kuv$_{a}$ i Ngoozi kuj$_{a}$ i Muyiínga har$_{i}$ ibiromeetéro biingáahé?

Ni haáfi miroong$_{o}$ iceénda.

Umuunt$_{u}$ ahageend$_{a}$ umwaánya ungan$_{\acute{a}}$ ikí?

Amasah$_{\acute{a}}$ abiri.

[NB The different pronunciations of /na/ plus /imiroongo/ illustrated in the recordings for this exercise.]

Kuv$_a$ i Gitéga kuj$_a$ i Muyiínga har$_i$ ibiromeetéro biingáahé?

Ni haáf$_i$ ijana n$_a$ ímiroong$_o$ itaandátu.

Umuunt$_u$ ahageend$_a$ umwaány$_a$ ungan$_{\acute{a}}$ ikí?

Amasah$_{\acute{a}}$ atatu.

Kuv$_a$ i Gitéga kuj$_a$ i Bururí har$_i$ ibiromeetéro biingáahé?

Ni haáfi ijana na mìroong$_o$ iné.

Umuunt$_u$ ahageend$_a$ umwaány$_a$ ungan$_{\acute{a}}$ ikí?

Amasah$_{\acute{a}}$ atatu.

Kuv$_a$ i Bujuumbura kuj$_a$ i Muraamvya har$_i$ ibiromeetéro biingáahé?

Ni haáfi miroong$_o$ itaanu.

Umuunt$_u$ ahageend$_a$ umwaány$_a$ ungan$_{\acute{a}}$ ikí?

Isah$_{\acute{a}}$ imwé.

Kuv$_a$ i Gitéga kuja mu Rutana har$_i$ ibiromeetéro biingáahé?

Ni haáfi ijana na cúmi.

Umuunt$_u$ ahageend$_a$ umwaány$_a$ ungan$_{\acute{a}}$ ikí?

Amasah$_{\acute{a}}$ abiri.

[The student should supply the tones in the last two sets of sentences].

Kuv$_a$ i Bujuumbura kuj$_a$ i Bubaanza ´n$_i$ ibiromeetero bingaahe?

Ni haafi miroong$_o$ itaandatu.

Umuunt$_u$ ahageend$_a$ umwaany$_a$ ungan$_a$ iki?

Isah$_a$ imwe.

Kuv$_a$ i Bujuumbura kuj$_a$ i Bururi har$_i$ ibiromeetero biingaahe?

Ni haaf$_i$ ijana na miroong$_o$ itaanu.

Umuunt$_u$ ahageend$_a$ umwaany$_a$ ungan$_a$ iki?

Amasah$_a$ atatu.

Practice conversations.

1.

I'm going to take a trip next week.	Nzooja gutéembeera kw iiyiínga riizá.	
		Ah! Uzoororǎhe?
To Rumonge.	Nzooja mu Rumoonge.	
		Ni kure! Uzoomaray$_{\acute{o}}$ igihe kiingaan$_{\acute{a}}$ ikí?
For about two weeks.	Nk$_a$ ámayiíng$_a$ abiri.	
		Uzoogeenda ryáarí?
On Wednesday.	Ku wa gátatu.	

2.

Is Rumonge on far from Kigoma?	Mu Rumoonge ´ni kure y$_a$ í Kigoma?	
		Oya ´nihó haáfi.

I want to go there next month.	Nshaaka kujayó mu kwéezi kuuzá.	
		Uzoomaray$_{\acute{o}}$ igihe kiingan$_{\acute{a}}$ ikí?
I don't know yet.	Sindabíizi néezá.	
		Uzoogeenda muu ndeége?
No, by car.	Oya nzoogeenda mu mudúga.	
		N$_i$ amafaraang$_a$ angáahé?
It's just 8 frs. per kilometer.	N$_i$ umunaáni gusa ku kilomeetéro.	
It's not much.	Si meénshi caane.	

UNIT 14

BASIC DIALOGUE

	-bárira (-báriye)	to tell
	ingéne	how?
	-gura (-guze)	to buy, sell
	imbóga (9, 10)	vegetables
1A	Mbarir$_a$ ingén$_e$ ugur$_{\acute{a}}$ izo mbóga.	Tell me how you sell those vegetables.
	ishu (5, 6 or 9, 10)	cabbage
	ikárooti (9, 6 or 10)	carrot
	isereri (9, 10)	celery
2B	Ushaak$_a$ iziíhe? Amashu, amakárooti, isereri...?	Which [kinds] do you want? Cabbage(s), carrots, celery...?
3A	Amashu. Iryá níni uyigur$_a$ uúte?	Cabbage. How much do you charge for that big [head]? ('How do you sell it?')
4B	Amafaraánga miroong$_o$ itatu gusa.	Only 30 F.
5A	Ni intávǎho?	Do you come down on your prices?
6B	Ime. (or: Me.)	(Emphatic affirmative)
7A	Oya, ndagúha cúmi na átaanu.	No, [I'll] give you 15.
8B	Eka naáwe ´s$_1$ ukugura da.	(elliptical) Come on, let's be reasonable.

9B	Mpa miroong$_{o}$ ibiri na átaanu.	Give me 25.
10A	Udáshaats$_{\acute{e}}$ amafaraánga miroongo ibiri uraběho.	If you don't want 20 F., good bye!
	-gabira (-gabiye)	to give as a gift
11B	Eegó, ´zana, nkugabíre.	Yes, give it to me ('bring'). I'll make you a present of it.

Dialogue 2.

12C	Uguriish$_{a}$ ikí?	What are you selling?
	umuúnyu (3)	salt
	isúkaári (9)	sugar
13D	Mfis$_{e}$ umuúnyu, isúkaári, n$_{a}$ íbiíndi.	I have salt, sugar, etc.
14C	Uguriish$_{a}$ ŭt$_{e}$ umuúnyu?	How do you sell salt?
	ikiyíiko (7, 8)	spoon
15D	Ibiyíiko bibiri kw iifaraanga.	Two spoons for a franc.
16C	Uraziimba caane!	You're very high!
17D	Oya, k$_{o}$ári wewé ndagúha bitatu bítatu.	No, [but] for you, I'll give you three [for one franc].
	-gera (-geze)	to weigh, measure in some other fashion
	-gerera (-gereye)	to weigh for

18C Ngerer$_a$ uw$_{\acute{a}}$ amafaraang$_a$ ataanu. Measure me out 5 F. worth.

Supplementary Vocabulary. Some foodstuffs and their qualities.

	'This fruit is good.'	
icaámwa (7, 8)	Iki caámwa ´ni ciizá.	piece of fruit
indímu (9, 10)	Iyi ndímu ´ni nziizá.	lemon
umucúungwá (3, 4) umucuúngwa	Uyu mucúungwá ´ni mwiizá.	orange
umweembe (3, 4) umweémbe	Uyu mweembe ´ni mwiizá.	mango
urutore (11, 10)	Uru rutore ´ni rwiizá.	eggplant
umŭhwi (3, 4)	Uyu mŭhwi ´ni mwiizá.	banana
igitooke (7, 8)	Iki gitooke ´ni ciizá.	plantain
igituunguru (7, 8)	Iki gituunguru ´ni ciizá.	onion
inyama (9, 10)	Izi nyama ´ni nziizá.	meat
ifí (9, 10)	Iyi fí ´ni nziizá.	fish (large)
indagara (9, 10)	Izi ndagara ´ni nziizá.	fish (small)

Qualities of fruit.

-shá (-hiíye) 'to get ripe'	Iyi micúungw$_{\acute{a}}$ irahíiye?	Are these oranges ripe?
	Oya ´ntihiiyé.	No, they aren't (ripe).

	Uyu mucuúngw´$_a$ urahíiye?	Is this orange ripe?
	Oya ´ntuhiiyé.	No, it isn't.
gusóosa 'to be sweet'	Iyi micuúngw´$_a$ irasóosa?	Are these oranges sweet?
	Oya, ´ntisoosá.	No, they aren't.
gukaata 'to be bitter/ sour'	Irakaata?	Are they sour?
	Oya ´ntikaatá.	No, they aren't.
	Imicuúngwá ńtikaatá.	Oranges are not sour.
-bora (-boze) 'to rot'	Uyu mucúungw´$_a$ uraboze?	Is this orange rotten?
	Oya ´ntubozé.	No, it isn't.
	Urahíiye.	It is ripe.
-híishira (-híishiye) 'to ripen'	Izi ntore zirahíishiye?	Are these eggplant ripe?
	Oya ´ntizihiishíye.	No, they aren't.
~níni 'big'	Iyi shu ´ni níni?	Is this head of cabbage large?
~tó 'little'	Iyi shu ´ni ntó?	Is this head of cabbage small?
~toóto 'fresh'	Iyi shu ´ni ntoóto?	Is this head of cabbage fresh?
-kaba (-kavye) 'to grow stale, dry, old, wilted'	Iyi sh$_u$ irakavye?	Is this head of cabbage old?

bísi
'unripe, green, raw' Iyi shu ´ni mbísi? Is this cabbage raw?

Kinds of meat:

	'Give me beef.'	
inká (9, 10)	Mp$_a$ inyama z$_a$ íinká.	cattle
ingurube	Mp$_a$ inyama z$_a$ íngurube.	pig
inkǒko	Mp$_a$ inyama z$_a$ ínkǒko.	chicken

1. A note on non-indicative negatives.

In Unit 4, the use of /´nti-/ as a negative prefix was described. This prefix is used with all negative indicative forms, and only with indicative forms.

Usháatse...	If you want...
Udáshaatse...	If you don't want...
Utáguze	if you don't want...

These two verb forms are participial. The third, which is negative, contains the prefix /-ta-/. Unlike /-´nti-/ which occurs at the very beginning of a word, /-ta-/ occurs immediately after the subject prefix.

This prefix has an alternant form /-da-/, which is used when the syllable that follows it begins with a voiceless consonant. This is illustrated by the second of the above examples.

Tonally, /-ta-/ is basically low, and has no effect on the tones of neighboring syllables.

This negative prefix is used, not only in participial forms, but in most other non-indicative forms as well.

2. A note on the use of relative verb forms in indirect discourse.

Compare these two sentences:

Bakora mu biíndi bisagára.	They work in other cities.
Amubarira kó bakorá mu biíndi bisagára.	He tells him that they work in other cities.

The verb /bakora/ in the first sentence is indicative. In the second sentence, the verb is /bakorá/, a relative form. After the word /kó/, which is ordinarily translated into English as 'that', a verb is in the relative mood.

Exercise 1. Affirmative vs. negative of relative forms.

'We want mangoes that are ripe.'

'We don't want mangoes that are not ripe.'

gusha Dushaak$_a$ imyeemb$_e$ ihiiyé.

Ntidushaak$_{\acute{a}}$ imyeemb$_e$ idahiiyé.

indĭmu Dushaak$_a$ i ndımú zihiiyé.

Ntidushaak$_{\acute{a}}$ indımú zidahiiyé.

imĭhwi Dushaak$_a$ imihw$_{\acute{i}}$ ihiiyé.

Ntidushaak$_{\acute{a}}$ imihw$_{\acute{i}}$ idahiiyé.

gusóosa Dushaak$_a$ imihw$_{\acute{i}}$ isoosá.

Ntidushaak$_{\acute{a}}$ imihw$_{\acute{i}}$ idasoosá.

imicúungwá Dushaak$_a$ imicúungw$_{\acute{a}}$ isoosá.

Ntidushaak$_{\acute{a}}$ imicúungw$_{\acute{a}}$ idasoosá.

[NB For words like /indĭmu/, some speakers shift the tone pattern to /indimú/ when the word is followed by a word that begins with low tone.]

Exercise 2. Participial vs. indicative disjunct, affirmative.

'Do these oranges seem ripe to you [as you look at them]?'

'Yes, they are ripe.'

gushá	Ubon$_a$ iyi micúungw$_{\acute{a}}$ ihíiye?
	Eeg$_{\acute{o}}$ irahíiye.
intore	Ubon$_a$ izi ntore zíhiiye?
	Eegó zirahíiye.
kubora	Ubon$_a$ izi ntore zíboze?
	Eegó ziraboze.
imĭhwi	Ubon$_a$ iyi mıhw$_{\acute{ı}}$ ibóze?
	Eeg$_{\acute{o}}$ iraboze.
myiizá	Ubon$_a$ iyi mıhw$_{\acute{ı}}$ arí myiizá?
	Eegó ´ni myiizá.

Exercise 3. Relative verb forms, affirmative.

'Do they have ripe oranges?'

gusóosa	Bafis$_e$ imicúungw$_{\acute{a}}$ isoosá?	Do they have sweet oranges?
gushá	Bafis$_e$ imicúungw$_{\acute{a}}$ ihiiyé?	Do they have ripe oranges?
indĭmu	Bafis$_e$ indimú zihiiyé?	Do they have ripe lemons?
kuziimba	Bafis$_e$ indimú ziziimvyé?	Do they have expensive oranges?

imǐhwi	Bafis$_e$ imihw$_{\acute{i}}$ iziimvyé?	Do they have expensive bananas?
kuziimbuuka	Bafis$_e$ imihw$_{\acute{i}}$ iziimbúutse?	Do they have cheap bananas?
amashu	Bafis$_e$ amash$_u$ aziimbúutse?	Do they have cheap cabbage?
gukaba	Bafis$_e$ amash$_u$ akavyé?	Do they have wilted cabbage?
intore	Bafis$_e$ intore zikavyé?	Do they have dried out eggplant?
gukaata	Bafis$_e$ intore zikaatá?	Do they have sour eggplants?
indǐmu	Bafis$_e$ indimú zikaatá?	Do they have sour lemons?
gushá	Bafis$_e$ indimú zihiiyé?	Do they have ripe lemons?
imicúungwá	Bafis$_e$ imicúungw$_{\acute{a}}$ ihiiyé?	Do they have ripe oranges?

Exercise 4. Indicative vs. relative in direct vs. indirect discourse.

Nzoofata urugeendo rwaa kure.	I'm going to take a long trip.
Babarire kó nzoofát$_a$ urugeendo rwaa kure.	Tell them that I'm going to take a long trip.
Nzooteembeera, mur$_{\acute{i}}$ iyi miísi.	I'm going to travel around these days.
Babarire kó nzootéembeera mur$_{\acute{i}}$ iyi miísi.	Tell them I am going to travel around these days.

Nzoov$_{a}$ i Bujuumbura ĕjo.	I will leave Bujumbura tomorrow.
Babarire kó nzoov$_{\acute{a}}$ i Bujuumbur$_{a}$ ĕjo.	Tell them I will leave Bujumbura tomorrow.
Nzoobahitana.	I will pick you/them up.
Babarire kó nzoobahítana.	Tell them I will pick them up.
Nzoogaruka ku wàkáne.	I will come back Thursday.
Babarire kó nzoogáruka ku wa káne.	Tell them that I will come back Thursday.
Ntituzóogúra ivyaámwa.	We will not buy fruit.
Babarire kó tutazóogúr$_{a}$ ivyaámwa.	Tell them that we will not buy fruit.
Ntituzóokén$_{a}$ ivyaámwa.	We will not need fruit.
Babarire kó tutazóokén$_{a}$ ivyaámwa.	Tell them we will not need fruit.
Ntituzóotéek$_{a}$ imbŏga.	We will not cook vegetables.
Babarire kó tutazóotéek$_{a}$ imbóga.	Tell them that we will not cook vegetables.
Ntituzóobagábir$_{a}$ uyu mudúga.	We will not offer you this car.
Babarire kó tutazóobagábir$_{a}$ uyu mudúga.	Tell them that we will not offer you this car.
Ntituzóobabárira amazína yáacu.	We will not tell you our names.
Babarire kó tutazóobabárir$_{a}$ amazína yáacu.	Tell them we will not tell you our names.

Ntituzóojá mu bir$_o$ ějo.	We will not go to the office tomorrow.
Babarire kó tutazóojá mu bir$_o$ ějo.	Tell them that we will not go to the office tomorrow.
Ntituzóogúr$_a$ iyi nzu.	We will not buy this house (building).
Babarire kó tutazóogúr$_a$ iyi nzu.	Tell them that we will not buy this house.
Sinzóogáruka ku wa gátatu.	I will not come back Wednesday.
Babarire kó ´ntazóogáruka ku wa gátatu.	Tell them that I will not come back Wednesday.
Sinzóová hán$_o$ ějo.	I will not leave here tomorrow.
Babarire kó ´ntazóová hán$_o$ ějo.	Tell them that I will not leave here tomorrow.
Sinzóotáangura gukóra ějo.	I will not begin to work tomorrow.
Babarire kó ´ntazóotáangura gukór$_a$ ějo.	Tell them that I will not begin to work tomorrow.
Sinzóozímira.	I will not get lost.
Babarire kó ´ntazóozímira.	Tell them that I will not get lost.

Exercise 5. Indicative vs. relative, in direct vs. indirect discourse.

'I'm looking for [someone] who might help me.'

'Tell him that I'm looking for [someone] who might help me.'

Ndoonder$_a$ uwoómfasha.

Mubarire kó ndoondéra uwoómfasha.

Ihóoteér$_i$ ayisaang$_a$ i nyuma y$_a$ íbaánki.

Mubarire k$_ó$ iihóoteér$_i$ ayisaáng$_a$ inyuma y$_a$ íbaánki.

Nshaaka gutéembeera kw iiyiínga riizá.

Mubarire kó nshaaká gutéembeera kw iiyiínga riizá.

Ndamujaana.

Mubarire kó ndamujaána.

Ntegerey$_e$ umudúga.

Mubarire kó ntegérey$_e$ umudúga.

Dushaaka gutáangura vubá bíshobotse.

Mubarire kó dushaaká gutáangura vubá bíshobotse.

Dushikiriy$_e$ ibarabara rinínì.

Mubarire kó dushikíriy$_e$ ibarabara rinínì.

Ibiro vyaanje biri mu buseruko bw$_a$ íbaánki.

Mubarire k$_ó$ ibiro vyaanje birí mu buseruko bw$_a$ íbaánki.

Shóobuja yiitwa Yohaáni.

Mubarire kó shóobuja yiitwá Yohaáni.

Exercise 6. Use of the interrogative stem /-te/; indicative vs. relative verbs.

'How do they sell those vegetables?'

'I don't know how they sell those vegetables.'

Izo mbogá bazigura báte?

Siinzí ingéne bagur$_{\acute{a}}$ izo mbǒga.

Izo mbogá baziteeka báte?

Siinzí ingéne bateek$_{\acute{a}}$ izo mbǒga.

Inyama z$_a$ íngurube baziteeka báte?

Siinz$_{\acute{i}}$ ingéne bateek$_{\acute{a}}$ inyama z$_a$ íngurube.

Bashika ku biro ryáarí?

Siinz$_{\acute{i}}$ igihe bashiká ku biro.

Bava mu kazi ryáarí?

Siinz$_{\acute{i}}$ igihe bavá mu kazi.

Aja kw iisǒko ryáarí?

Siinz$_{\acute{i}}$ igih$_e$ ajá kw iisǒko.

Exercise 7. Indicative vs. relative vs. participial.

'Are these oranges spoiled?'

'André said they are not spoiled,'

'but they look spoiled to me.'

[NB /k$_o$/ before a vowel is pronounced /kw/.]

Iyi micúungw´$_a$ iraboze?

Anderey´$_a$ avuze k´$_o$ itabóze,

aríko mbona ibóze.

Iyi micúungwá ´ni mibísi?

Andereyá avuze k´$_o$ ihiishíiye,

aríko mbona arí mibísi.

Aya mashu ´ni maníni?

Anderey´$_a$ avuze k´$_o$ arí matóomató,

aríko mbon$_a$ arí maníni.

Aya mashu arakavye?

Anderey´$_a$ avuze k´$_o$ arí matoóto,

aríko mbon$_a$ akávye.

Izi mbogá zirakavye?

Anderey´$_a$ avuze k´$_o$ arí ntoóto,

aríko mbona zíkavye.

Izi mbogá zirakaata?

Anderey´$_a$ avuze kó zidakaatá,

aríko nuumva zíkaata.

Iki caámwa kirakaata?

Anderey´$_a$ avuze kó kidakaatá,

aríko nuumva gíkaata.

Iki caámwa kirasóosa?

Anderey´$_a$ avuze kó kidasoosá,

aríko nuumva gísoosa.

Narrative version of the basic dialogue of Unit 1. [To be learned by the student. The teacher then asks questions about this narrative.]

Yohaáni na Andereyá bararamukanya. Yohaáni abarir$_a$ Anderey$_{\acute{a}}$ izína ryíiwé n$_a$ uuk$_{\acute{o}}$ ar$_{\acute{i}}$ Umunyaameeriká. Andereyá amubarir$_a$ izína ryíiwé n$_a$ uuk$_{\acute{o}}$ akorá kuu baánki. Yohaáni avuga k$_{\acute{o}}$ akorá murí 'Consulat américain,' aríko k$_{\acute{o}}$ ahagezé vubá. ´Nicó gitúm$_a$ ataari bwáamubóne.	John and Andrew greet one another. John tells Andrew his name and that he is an American. Andrew tells him his name and that he works in a bank. John says that he works at the American consulate, but that he has arrived here recently. That is the reason he hasn't seen him.

NEW WORDS

-ramukanya (-ramukanije)	to greet one another
kó	that (used to introduce an indirect statement)

Narrative version of the basic dialogue of Unit 2.

Arageend$_a$ akomaanga ku ruugi ac$_a$ agira bwaakéeye. Bámubajije ayamúgeenz$_a$ ati: 'Ndoonder$_a$ akazi.' Bamubaz$_a$ akazi azígukóra. Avuga k$_{\acute{o}}$ azí kwaandikiish$_a$ imáshiíni.	He goes and knocks at the door and says good morning. They having asked him ('what makes him go') he says, 'I'm looking for work.' They ask him what work he knows (how) to do. He says that he knows (how) to type. They having told

Bámubariye k$_{\acute{o}}$ azoogáruka búkeey$_e$ ac$_{\acute{a}}$ aríikebaanura.	him that he is to return the following day, he says good bye.

NEW WORDS

-kómaanga (-kómaanze)	to knock
uruugi (11), inzuugi (10)	door
-ca	to cut (this verb has many English equivalents, according to context, it is used here to connect the two clauses which contain /komaanga/ and /-gira/.
-ti	special verb stem meaning 'said'
ayamúgeenza	an example of an 'autonomous' form of /-geenza/. This particular word has the prefix of a Class 6 substantive /aya-/ and the 3 sg. object prefix /-mu-/.
búkeeye	the following day

Narrative version of the basic dialogue of Unit 3.

Yohaáni abaz$_a$ Andereyá iy$_{\acute{o}}$ Abaruúndi bakorá, ngo kuk$_{\acute{o}}$ i Bujuumbura h́arí baké. Amubarira kó bakorá mu biíndi bisagára.	John asks Andrew where the Barundi work, because there in Usumbura there are few people. He tells him that they work in other cities. He explains to

Amusiguurira k´$_o$ abeénshi bakorá muung$_o$ íwaábo. Bararima, barabaaza, baracúra, n$_a$ íbiíndi vyiínshi.	him that many people work on their farms. They farm, do wood and metal work, and many other things.

NEW WORDS

iyó	that (pronoun)
ngo	that (conjunction)
kukó	because
gusíguura (-síguuye)	to explain

Practice conversations.

1.

Tell me how you sell this fruit.	Mbarir$_a$ ingén$_e$ ugur´$_a$ ivyo vyaámwa.	
		Ushaak$_a$ ibíihe?
Oranges and lemons.	Imicuungwa n$_a$ índĭmu.	
How much do you charge for those large oranges?	Imicuungwa miníni míníni uyigur$_a$ angáahé?	
		Umwé kw iifaraanga.

Do you reduce your prices?	Ni intávǎho?	
They are not ripe.	Ntihiishíye.	

Practice conversation 2.

2.

How much are those carrots?	Ayo makaróoti uyaguru$_a$ úte?	
		Amafaraang$_a$ icúmi ku mupfuungo.
A bunch of ('in which is') how many?	Umupfuung$_o$ urimw$_{\acute{o}}$ amákaróoti angáahé?	
		Ataanu.
Very high. I'll give you eight francs.	Araziimvye. Ndagúh$_a$ amafaraang$_a$ umunaáni.	
		Mp$_a$ iceénda.
Give me two bunches.	Mp$_a$ imipfuung$_o$ ibiri.	
		Ntushaak$_{\acute{a}}$ iziíndi?
No.	Oya.	

UNIT 15

BASIC DIALOGUE

Dialogue 1.

	ishímiízi (9, 6)	shirt
1A	Nshaaka kugur$_a$ ishímiízi.	I want to buy a shirt.
	ingo	come!
2B	Ingo nkweéreke.	Come and let me show you.
	ubwóoko (14, 14 or 6)	kind, sort
3A	Mufis$_e$ ayaáhe móoko y$_a$ ámashímiízi?	What kinds of shirts do you have?
4B	Turafís$_e$ 'Arrow', 'Beco', 'Manhattan'.	We've Arrow, Beco , Manhattan...
5A	Nshaak$_a$ 'Arrow'.	I want Arrow.
	-aambara (-aambaye)	to wear
6B	Waambar$_a$ iziíhe numero?	What is your size?
7A	Cúmi na zítaanu.	Fifteen, please!
	kaándi	and
	-kwíira (-kwíiye)	to suit
8B	Amashímiízi meezá kaánd$_i$ akwiiy$_e$´ abaantu nkaáwe ´ni 'Beco'.	Shirts [that are] good and which suit your type ('people like you') are Beco.
	-roonderera (-roondereye)	to look for, for someone

9A	Ndoonderer$_a$ 'Arrow', ´niyó nshaaká.	Find me the Arrows, that is what I want.

Dialogue 2.

	agashímiízi (12, 13)	shirt (in diminutive class, but here not referring literally to size)
10C	Waambay$_e$ agashímiízi keezá. Wakáguzěhe?	You're wearing ('You've put on') a nice shirt! Where did you buy it?
11D	Nayiguz$_e$ mu gitóondo kuu 'Estaf'.	I bought it this morning at Estaf.
	gútyo	like that
12C	Oh! Bafise amashímiízi meezá gútyo?	Oh! They have nice shirts like that?
13D	Si mbí caane.	They're not bad.
14C	Zigur$_a$ angáahé?	How much do they cost?
15D	Nayiguz$_e$ amajan$_a$ ataanu.	I paid 500 F.
	-nje	I
16C	Naánje nzooyigura.	I'm going to buy one too.
	igitaambara (7, 8)	cloth, material
17D	´N ahaandi nyéne, ico gitaambara wakíguzěhe?	By the way, where did you buy this piece of material?
	~sa	only, alone
18C	Ku 'El Greco' ´nivyó bisa.	At El Greco they are plentiful.

Supplementary vocabulary: Legal tender.

igiceri	Yaguhaay$_e$ ibiíhe biceri?	What kind of coins did he give you?
ifaraanga	Yampaaye ifaraanga rimwé.	He gave me a 1 F. piece.
imeya	Yampaay$_e$ imeya.	He gave me a 1/2 F. piece.
icaasha ikiingoroongoro	Yampaay$_e$ icaasha.	He gave me a 5 F. piece.

inóoti	Ufis$_e$ ayaáhe manoóti.	What kind of bills do you have?
10 F	Mfise amanoót$_i$ abiri ya íicúmi.	I have two 10 F. notes.
20 F	y$_a$ ímiroong$_o$ ibiri.	I have two 20 F. notes.
50 F	y$_a$ ímiroong$_o$ itaanu.	I have two 50 F. notes.
100 F	y$_a$ íjana.	I have two 100 F. notes.
500 F	y$_a$ ámajan$_a$ ataanu.	I have two 500 F. notes.
1000 F	y$_a$ ígihuumbi.	I have two 1000 F. notes.

Supplementary vocabulary: routine daily occurrences.

-vyúuka (-vyúutse)	to get up
Navyuuts$_e$ mu gitóondo.	I got up in the morning.

-íiyoza (-íiyogeje)	to bathe oneself
Niíyogeje.	I took a bath.
-káraba (-káravye)	to wash hands/face
Naakáravye.	I washed.
Naambaye.	I got dressed.
-fuungura (-fuunguye)	to eat
Naafuunguye.	I ate.
Nagiiye mu kazi.	I went to work.
daatàbuja (1) (pl. baadaatabuja (2))	overseer
umusáse (3)	midmorning
Daatabuja yaje mu biro ku musáse.	In the middle of the morning the boss came into the office.
-gaya (-gaye)	to be dissatisfied
Yaagay$_e$ akazi kaanje.	He was dissatisfied with my work.
Saa sitá nasubiy$_e$ imuhirá kufuungura.	At noon I returned home to eat.
Nasubiye mu kazi saa munaáni.	I went back to work at 2.
-shiima (-shiimye)	to be satisfied
-shiimira (-shiimiye)	
Daatabuja yaagarutse, nóoneh$_{\acute{o}}$ araanshiimira.	The boss came back, [and] then he was satisfied with me.

1. A note on the hodiernal tense.

Examples of the hodiernal tense are found in the following sentences:

Nayiguze mu gitóondo.	I bought it (in) [this] morning.
Naja kuri 'Luvinco' aríko naazímiyə.	I was going to Luvinco, but I got lost.

This tense is ordinarily used only for actions which have taken place on the same day. Its name is derived from the Latin word for 'today'. In form, the hodiernal is represented by a prefix /-a-/, which stands immediately before the object prefix or, if there is no object prefix, immediately before the stem. The basic tone of this prefix is low. [See Exercises 1, 2.]

The stem tones used with verbs in the hodiernal tense vary from set to set.

As in the immediate tense, there are separate conjunct and disjunct forms for the affirmative. [See Exercises 3, 4, 5.]

The mark of the disjunct hodiernal is not /-ra-/, but only /-a-/, and this second /-a-/ may best be thought of as following the tense prefix. Again as in the immediate tense, conjunct forms have low stem tone; disjunct forms have basic stem tone: that is to say, high verbs have a high tone and low verbs do not. [See Exercises 6,7.]

In the participial and relative moods, prefix tones are as for the immediate (and for all other tenses): high for participial and low for relative. Stem tone in the affirmative relative is post-radical high, as for the corresponding immediate forms. [See Exercise 8.]

Affirmative participial forms have basic stem tone: in this respect, the hodiernal tense differs from the immediate tense, whose affirmative participials have low stem tones. [See Exercise 9.]

In the negative, all stem tones are low for all moods of the hodiernal tense. [See Exercise 10.]

Exercise 1. Hodiernal conjunct.

'What did you see (in) [this] morning?'

kubóna	Waboony$_e$ ikí mu gitóondo?
gukóra	Wakoz$_e$ ikí mu gitóondo?
gusoma	Wasomy$_e$ ikí mu gitóondo?
kwaandika	Waandits$_e$ ikí mu gitóondo?
kwíiga	Wiiz$_e$ ikí mu gitóondo?
gutéeka	Wateets$_e$ ikí mu gitóondo?
kuroonka	Waroons$_e$ ikí mu gitóondo?
kurora	Waroyehé mu gitóondo?
kugeenda	Wagiiyehé mu gitóondo?
gufáta	Wafash$_e$ ikí mu gitóondo?
gutéembeera	Wateembeereyehé mu gitóondo?

Exercise 2. Hodiernal disjunct, Class 1 subject prefix.

'Did he arrive [today]?'

gushika	Yaashitse ?
gutáangura	Yaatáanguye ?

kugeenda	Yaagiiye?
kugaruka	Yaagarutse?
kuvúga	Yaavúze?
guhiindukira	Yaahiindukiye?
kuzímira	Yaazímiye?

Exercise 3. Hodiernal disjunct, various subject prefixes.

	'The oranges got ripe [sometime today].'
imicuúngwa	Imicuúngwa yaahíishiye.
ibitooke	Ibitooke vyaahíiye.
intore	Intore zaahíishiye.
kubora	Intore zaaboze.
imyeembe	Imyeembe yaaboze.
indǐmu	Indimú zaaboze.
icaámwa	Icaámwa caaboze.

[NB The preference for /-hîishiye/ after some nouns, and /-híiye/ after others.]

Exercise 4. Hodiernal disjunct vs. hodiernal conjunct.

	'He returned [today].'	'When [today] did he return?'
guhiindukira	Yaahiindukiye.	Yahiindukiye ryáarí?
gushika	Yaashitse.	Yashitsěhe?
kuzímira	Yaazímiye.	Yazìmiye ryáarí?

kuvyáara	Yaavyáaye.	Yavyàay$_e$ ikí?
kuvúga	Yaavúze.	Yavùz$_e$ ikí?

Exercise 5. Disjunct vs. conjunct, hodiernal indicative. [Some speakers may prefer to use conjunct forms in the first sentence of each pair, as well as in the second.]

'The children have done a lot.'	'What have they done?'
Abáana $\left\{\begin{array}{l}\text{baakoze (Cj)}\\ \text{baakóze (Dj)}\end{array}\right\}$ vyiínshi.	Baakoz$_e$ ikí?
Abáana baanditse vyiínshi.	Baandits$_e$ ikí?
Abáana baaboonye vyiínshi.	Baboony$_e$ ikí?
Abáana buúmviise vyiínshi.	Buumviis$_e$ ikí?
Abáana biíze vyiínshi.	Biize ikí?
Abáana baabájije vyiínshi.	Baabajije ikí?
Yohaáni $\left\{\begin{array}{l}\text{yakoze (Cj)}\\ \text{yaakóze (Dj)}\end{array}\right\}$ vyiínshi.	Yakoz$_e$ ikí?
Yohaáni yaanditse vyiínshi.	Yaandits$_e$ ikí?
Yohaáni yiíze vyiínshi.	Yiize ikí?
$\left\{\begin{array}{l}\text{Nakoze (Cj)}\\ \text{Naakóze (Dj)}\end{array}\right\}$ vyiínshi.	Wakoz$_e$ ikí?
Nuúmviise vyiínshi.	Wuumviis$_e$ ikí?
Nabajije vyiínshi.	Wabajij$_e$ ikí?
$\left\{\begin{array}{l}\text{Twaakoze (Cj)}\\ \text{Twaakóze (Dj)}\end{array}\right\}$ vyiínshi.	Mwaakoz$_e$ ikí?
Mwiíze vyiínshi.	Twiiz$_e$ ikí?

Exercise 6. Hodiernal disjunct with object prefix, personal.

'Did you see me [today] at the market?'	'I saw you.'
Waambóonyè kw iisǒko?	Naakubóonye.
Waatubóonye kw iisǒko?	Naababóonye.
Waababóonye kw iisǒko?	Naababóonye.
Waamubóonye kw iisǒko?	Naamubóonye.

Exercise 7. Hodiernal disjunct with object prefix, impersonal.

	'Did you see this letter [today]?'	'I saw it.'
kubóna	Waabóony$_e$ iri keéte?	Naaribóonye.
kwaandika	Waandits$_e$ iri keete?	Naaryaanditse.
kuroonka	Waaroons$_e$ iri keéte?	Naariroonse.
kugera 'weigh'	Waagez$_e$ iri keéte?	Naarigeze.
kuroondera	Waaroondey$_e$ iri keéte?	Naariroondeye.
gusoma	Waasomye iri keéte?	Naarisomye.

[NB The omission of /r/ in the third column of Line 5.]

Exercise 8. Hodiernal relative.

	'That child, it is he whom I saw.' ('That child is the one I saw.')
kubóna	Uyo mwáana ´niwé naboonyé.
kuzímurura	Uyo mwáana ´niwé nazimúruye.
gukúunda	Uyo mwáana ´niwé nakuunzé.
kumenya	Uyo mwáana ´niwé namenyé.
gufásha	Uyo mwáana ´niwé nafashíje.

Exercise 9. Hodiernal indicative vs. hodiernal participial.

	'Did he arrive [sometime today]?'	'Maybe he arrived.'
gushika	Yaashitse?	Nkeeka yáashitse.
kugura	Yaaguz$_e$ impuúzu?	Nkeeka yáaguz$_e$ impuúzu.
gusoma	Yaasomy$_e$ iki gitabo?	Nkeeka yáasomy$_e$ iki gitabo.
gukóra	Yaakóz$_e$ aka kazi?	Nkeeka yáakóz$_e$ aka kazi.
guteeka	Yaatéets$_e$ izi nyama?	Nkeeka yáatéets$_e$ izi nyama.
kugoroora	Yaagorooy$_e$ izi mpuúzu?	Nkeeka yáagorooy$_e$ izi mpuúzu.

Exercise 10. Hodiernal relative negative.

	'The person who didn't arrive [today] is John.'
gushika	Umuunt$_u$ ataashitse ´ni Yohaáni.
kugeenda	Umuunt$_u$ ataagiiye ´ni Yohaáni.
kuvúga	Umuunt$_u$ ataavuze ´ni Yohaáni.
kwúumva	Umuunt$_u$ atuumviise ´ni Yohaáni.
gufásha	Umuunt$_u$ ataadufashije ´ni Yohaáni.

Exercise 11. Hodiernal past. Questions and answers, 2 sg. and 1 sg.

Wakoz$_e$ ikí mu gitóondo?	What did you do in the morning?
Nagiiye kw iisǒko.	I went to the market.
Wakoz$_e$ ikí kw iisǒko?	What did you do at the market?
Naguz$_e$ ibiintu.	I bought things.
Waguz$_e$ ibiíhe biintu?	What kind of things did you buy?
Naguz$_e$ imbǒga.	I bought vegetables.

Exercise 12. Hodiernal past. Questions and answers, 3 sg.

Yohaáni yagiiyehé mu gitóondo?	Where did John go this morning?
Yagiiye mu gisagára.	He went to town.
Yakoz$_e$ ikí mu gisagára?	What did he do in town?
Yaakóze.	He worked.
Yataanguye gukóra ryáarí?	What time did he begin work?
Yataanguye gukór$_a$ isahá zibiri.	He began work at 8.

Exercise 13. Hodiernal past. Questions and answers, 3 pl.

Abáana baagiiyehé mu gitóondo?	Where did the children go this morning?
Baagiiye kw iishuúri.	They went to school.
Baakoz$_e$ ikí kw iishuúri?	What did they do at school?
Biíze.	They studied.

Exercise 14. Hodiernal past. Questions and answers, 2 pl. and 1 pl.

Mwaakoz$_e$ ikí mu gitóondo?	What did you (pl.) do this morning?
Twaakóze.	We worked.
Mwaakoz$_e$ akaáhe kazi?	What kind of work did you do?
Twaamesuuy$_e$ impuúzu.	We washed clothes.

Practice conversations.

1.

Those are nice carrots.	Aya makaróoti ´ni meezá.	
Where did you get them?	Wayaguzěhe?	
		Nayaguze kw iisokó mu gitóondo.
How much?	Wayaguz$_e$ ǔte?	
		Ntiyanziimvyè caane.
There is where many people have bought them.	´N$_i$ uukó yaazanywé na beénshi.	

2.

Did you go to the market today?	Waagiiye kw iisok$_o$´ uyu muúsi?	
		Naagiiye.

What did you want to buy?	Washaaka kugur$_a$ ikí?	
		Nashaak$_a$ ibiintu vyiínshi.

3.

Did you go by car?	Wagiiye n$_a$ úmudúga?	
		Nafashe 'taxi'.
Did you go to the bank also?	Ntiwagiiye kuu baánki?	
		Oya, nagíiy$_e$ ějo.

Free conversation.

Practice asking and answering questions about activities that have or have not been performed earlier during the day.

UNIT 16

BASIC DIALOGUE

Dialogue 1.

	madaámu	Madame
	irǐgi (5, 6)	egg
	´ntaa	it is not, there is not
1A	Madaámu, ´ntaa mag$_{\acute{i}}$ uroondéra?	Are you in the market for eggs? ('Is it not eggs that you seek?')
	-zana (-zanye)	to bring
	-raaba (-raavye)	to examine
2B	Ndayaroondera, zana ndaabé.	Yes, I am ('I seek them'). Bring [them] [so] that I may examine [them].
3A	Raaba, usaang$_{a}$ arí meezá caane.	Look [them] over, you'll find that they are very nice.
	-piima (-piimye)	to test, measure
4B	Ndayapiíme ndabe k$_{\acute{o}}$ akoméeye?	May I test them [to be sure] that they are in good condition?
5A	Oy$_{a}$,amagí yaanj$_{e}$ akomeeye yóóse.	No, all my eggs are good.
	icúumwéeru (7, 8)	week
	-shira (-shize)	to end, become exhausted in supply

6B	Ayó nagúze mu cúumwéeru gishizé yarí mabí nka yóose.	Those that I bought last week were almost all bad ('bad almost all').
	-toora (-tooye)	to choose
7A	Roreera ndagutoórere mw$_{\acute{o}}$aaméezá.	Wait, I'll choose some nice ones for you.
8B	Ntoorerámwó miroong$_{o}$ ibiri.	Pick me out twenty.
9B	Nguh$_{a}$ amafaraang$_{a}$ angáahé?	How much (money do I give you)?
10A	Umpa miroong$_{o}$ ibiri nyéne.	(You give me) 20 F.
11B	Ngaayó. Ej$_{o}$ uráanzanir$_{a}$ ayaándi.	Here it is. ('Here they are.') Bring me some more tomorrow.
	-bónana (-bonanye)	to see one another
12A	Urakóze caane Madaámu, tuzoobonan$_{a}$ ejo.	Thank you very much, Ma'am. See you tomorrow!

Dialogue 2.

13A	Aya magí wayáguze naánde?	Where ('with whom') did you buy these eggs?
14B	Nayáguze na Yóhaáni.	I got them from John.
15A	Yayáazanye ku muúsi waambere?	Did he bring them on Monday?

16B	Oya, ´ntaa magí yári aáfise igihe yarí háno.	No, he didn't have eggs the time he was here.
17B	Amagí yayáazanye ku wa kábiri.	He brought the eggs on Tuesday.
	˜shaásha	new, fresh
18B	Yavúze kó aaya mǎgí arí mashaásha.	He said that these eggs are fresh.

1. A note on the tone of words like /irǐgi/.

A number of words, when pronounced in isolation or at the end of a phrase, have unanticipated high tone on the next to last syllable. An example is /irǐgi/ 'egg'. For some speakers, this tonal pattern remains constant regardless of context:

irǐgi	an egg
irǐgi ryaanje	my egg

For others, the tonal pattern:

irigí ryaanje

is heard when another word follows, especially if that word begins with low tone. The marking of tones in such instances vacillates in this book between one of these patterns and the other.

2. A note on the hesternal past tense.

Examples of the tense are found in the following sentences:

Baávuze k$_{\acute{o}}$ aaz$_{a}$ uyu muúsi.	They said he was coming today.
Yavúze k$_{\acute{o}}$ aaya mǎg$_{\acute{i}}$ arí mashaásha.	He said [yesterday or earlier] that the eggs were fresh.
Nayáguze na Yóhaáni.	I bought them from John.
Yayáazanye.	He brought them.
ayó nagúze...	those that I bought...

This tense is ordinarily used only in talking about things that happened yesterday or earlier. It gets its name from the Latin word for 'yesterday.'

In general, hesternal forms of the verb are spelled exactly like their counterparts in the hodiernal. The exceptions are the disjunct forms. (The hesternal is the only tense which has separate conjunct and disjunct forms for the affirmative participial, as well as for the affirmative indicative.) It will be remembered that the hodiernal forms all contained an /-a-/ immediately before the object prefix or the stem.

The characteristic difference between hodiernal and hesternal forms is that the latter, in addition to the general past /-a-/, have a high tone. The location of this tone varies according to the structure of the prefix which stands immediately before the /-a-/.

If that prefix, in its basic form, is MONOPHONIC (i.e.

consists of a single vowel (/u,a,i/) or consonant (/n/), then the high tone is on the vowel of the syllable that follows the /-a-/. Thus:

	nayáguze	I bought them [before today].
cf.	nayaguze	I bought them [today].
	wazímesuuye	did you launder them? (hesternal)
cf.	wazimesuuye	(hodiernal)
	yagíiye	he went (hesternal)
cf.	yagiiye	(hodiernal)

[For drill on this point, see Exercises 3, 4, 5.]

If the prefix that stands before the past /-a-/ is DIPHONIC (consists of two phonemes), then the high tone is retained on the /-a-/. The /-a-/ itself is long, and the tone falls on the second half of the vowel. Thus:

	baáturutsěhe?	where did they come from [before today]?
cf.	baaturutsěhe?	where did they come from [today]?

Thus the tone falls on the second mora of the verb, for monophonic and diphonic prefixes alike. [For drill on this point, see Exercises 1, 2, 5.]

The disjunct forms are different from the conjunct only in having the syllable /-ra-/ immediately after the tense prefix /-a-/. Note that in this respect the hesternal tense is like the immediate tense, which also has /-ra-/ in its disjunct forms. It is unlike the hodiernal, where disjunct forms have an extra /-a-/, but no /-r-/. Thus:

Twaáragíiy$_e$ i Gitéga igihe twaár$_i$ i Buruúndi.	We went to Kitega while we were in Burundi..
Twaárabóonye Yoháani igihe twaár$_i$ i Buruúndi.	We saw John while we were in Burundi.
Narásomy$_e$ ico gitabo igihe nakúroreera.	I read that book while I was waiting for you.
Twaágiiy$_e$ i Gitéga ejo.	We went to Kitega yesterday.

The stem tone of most hesternal forms, both affirmative and negative, is low. The exceptions are the disjuncts, both indicative and participial, which have a high tone on the root syllable in those forms with a diphonic subject prefix.

Nkeeka báaragíiye ku kivuko.	Maybe they went to the port.

It should be noted that low stem tone is found even in the affirmative relative forms of the hesternal tense. In this respect, the hesternal tense is unique. In the immediate and recent tenses, affirmative relative forms have postradical high tone (cf. Unit 4 , Note 3). Because the stem tone of the indicative forms of the hesternal tense is low, relative and conjunct indicative forms of the affirmative of this tense turn out to be identical with one another. Thus:

Nagúz$_e$ ayo.	I bought those.
ayó nagúze...	those that I bought...

[For practice on this point, see Exercise 13.]

Participial forms of the hesternal have an initial high tone, just as they have in the other tenses. Where this tone falls on a syllable that includes a 'monophonic' subject prefix, the high tone that one might expect on the following syllable is not pronounced. Thus:

	Nkeeka yáyaraavye.	Maybe he examined them. (hesternal participial)
cf.	Yayáraavye ejo.	He examined them yesterday. (hesternal indicative)

[For practice on this point, see Exercise 12.]

Where the subject prefix is 'diphonic', and the vowel following it is long, the high tone of the participial is found on the first half of the vowel, and the high tone of the hesternal tense is retained on the second half. This produces a double high tone:

Nkeeka bááj$_e$ ejo.

Exercise 1. Hodiernal vs. hesternal past, conjunct. Practice in differentiation. Diphonic subject prefixes.

a.

'What did you receive [today]?'	'What did you receive [before today]?'	
Mwaaroons$_e$ ikí?	Mwaároons$_e$ ikí? (ejo)	D
Mwaaroons$_e$ ikí?	Mwaaroons$_e$ ikí?	S
Mwaároons$_e$ ikí? (ejo)	Mwaaroons$_e$ ikí?	D
Mwaároons$_e$ ikí? (ejo)	Mwaároons$_e$ ikí (ejo)	S

b.

'What did we do [today]?'	'What did we do [before today]?'	
Twaakoz$_e$ ikí?	Twaákoz$_e$ ikí? (ejo)	D
Twaakoz$_e$ ikí?	Twaakoz$_e$ ikí?	S
Twaákoz$_e$ ikí? (ejo)	Twaakoz$_e$ ikí?	D
Twaákoz$_e$ ikí? (ejo)	Twaákoz$_e$ ikí? (ejo)	S

c.

'Where did they come from [before today]?'	'Where did they come from [today]?'	
Baáturutsěhe? (ejo)	Baaturutsěhe?	D
Baáturutsěhe? (ejo)	Baáturutsěhe? (ejo)	S
Baaturutsěhe?	Baáturutsěhe? (ejo)	D
Baaturutsěhe?	Baaturutsěhe?	S

Exercise 2. Hodiernal vs. hesternal past. Practice in identification. Diphonic subject prefixes.

a. Verb stems used in Exercise 1.

mwaároons$_e$ ikí? (ejo)	Hs
mwaaroons$_e$ ikí?	Hd
baáturutsěhe? (ejo)	Hs
baaturutsěhe?	Hd
twaaroons$_e$ ikí?	Hd
baároons$_e$ ikí? (ejo)	Hs
mwaákoz$_e$ ikí? (ejo)	Hs
baaroons$_e$ ikí?	Hd

mwaáturutsěhe ?(ejo)	Hs
twaakoz$_e$ ikí?	Hd

b. Other verb stems.

baágezěhe? (ejo)	Hs
baagezěhe?	Hd
mwaáshitsěhe? (ejo)	Hs
baaguze ikí?	Hd
mwaásomy$_e$ ikí? (ejo)	Hs
baáteets$_e$ ikí? (ejo)	Hs
mwaamesuuy$_e$ ikí?	Hd
mwaaroondey$_e$ ikí?	Hd
baáguz$_e$ iki? (ejo)	Hs
mwaateets$_e$ ikí?	Hd

Exercise 3. Hodiernal vs. hesternal, conjunct. Practice in differentiation. Monophonic subject prefixes.

a. 'What did I do [today]?'	'What did I do [before today]?'	
Nakoz$_e$ ikí?	Nakóz$_e$ ikí? (ejo)	D
Nakoz$_e$ ikí?	Nakoz$_e$ ikí?	S
Nakóz$_e$ ikí? (ejo)	Nakoz$_e$ ikí?	D
Nakóz$_e$ ikí? (ejo)	Nakóz$_e$ ikí? (ejo)	S

b. What did you receive [before today]?	What did you receive [today]?	
Waróons$_e$ ikí? (ejo)	Waroons$_e$ ikí?	D
Waróons$_e$ ikí? (ejo)	Waróons$_e$ ikí? (ejo)	S
Waroons$_e$ ikí?	Waróons$_e$ ikí? (ejo)	D
Waroons$_e$ ikí?	Waroons$_e$ ikí?	S

c. Where did he come from [before today]?	Where did he come from [today]?	
Yatúrutsěhe? (ejo)	Yaturutsěhe?	D
Yatúrutsěhe? (ejo)	Yatúrutsěhe? (ejo)	S
Yaturutsěhe?	Yatúrutsěhe? (ejo)	D
Yaturutsěhe?	Yaturutsěhe?	S

Exercise 4. Hodiernal vs. hesternal conjunct. Practice in identification. Monophonic subject prefixes.

nakóz$_e$ ikí? (ejo)	Hs
nakoz$_e$ ikí?	Hd
waroons$_e$ ikí?	Hd
yatúrutsěhe? (ejo)	Hs
wasómy$_e$ ikí? (ejo)	Hs
yateets$_e$ ikí?	Hd
wamésuuy$_e$ ikí? (ejo)	Hs
washitsěhe?	Hd

yagézěhe? (ejo)	Hs
waguz$_e$ ikí?	Hd

Exercise 5. Hodiernal vs. hesternal conjunct. Practice in identification. Monophonic and diphonic subject prefixes.

yateets$_e$ ikí?	Hd
baagezěhe?	Hd
mwaároons$_e$ ikí? (ejó)	Hs
twaakoz$_e$ iki?	Hd
waguzěhe?	Hd
mwaáturutsěhe? (ejo)	Hs
baasomy$_e$ ikí?	Hd
baámesuuy$_e$ ikí? (ejo)	Hs
yamésuuy$_e$ ikí? (ejo)	Hs
washitsěhe?	Hd

Exercise 6. Hesternal conjunct.

'What did you do (on) [that] morning?'

gukóra	Wakóz$_e$ ikí mu gitóondo?
kubóna	Wabóony$_e$ ikí mu gitóondo?
kwíiga	Wiíz$_e$ ikí mu gitóondo?
kusoma	Wasómy$_e$ ikí mu gitóondo?
kuroonka	Waróons$_e$ ikí mu gitóondo?
kwaandika	Waándits$_e$ ikí mu gitóondo?

Exercise 7. Hesternal conjunct.

	'He/she began [before today] at noon.'
gutáangura	Yatáanguye saa sitá.
kuvyáara	Yavyáaye saa sitá.
kuzímira	Yazímiye saa sitá.
gushika	Yashítse saa sitá.
kugeenda	Yagíiye saa sitá.
guhiindukira	Yahíindukiye saa sitá.

Exercise 8. Hesternal, object prefixes.

	'Did you finish the work yesterday?'	'I finished it yesterday.'
kumara	Wamáz$_e$ akaz$_i$ ejó?	Nakámaz$_e$ ejó.
kuroonka	Waróons$_e$ ikeét$_e$ ejó?	Naríroons$_e$ ejó.
kwíiga	Wiíz$_e$ ico gitab$_o$ ejo?	Naciíz$_e$ ejo.
kwiibagira	Wiíbagiy$_e$ ikáraám$_u$ ejo?	Nayíibagiy$_e$ ejo.
kubábarira	Wabábariy$_e$ Yohaán$_i$ ejo?	Namúbabariy$_e$ ejo.
kugaruka	Wagáruts$_e$ imuhir$_{\acute{a}}$ ejo?	Nahágaruts$_e$ ejo.
kurima	Warímy$_e$ amash$_{\acute{u}}$ ejo?	Nayárimy$_e$ ejo.
kugoroora	Wagórooy$_e$ impuúzu zóóse?	Nazígorooye zóóse.

[NB The apparently free alternation between /ějo/ [ˋ_] and /ejó/ [‿ -] in these sentences of Note 1. This word will be left unmarked for tone in the remainder of these exercises, so that the student may mark the various occurrences of this word as he hears them from his own tutor.]

Exercise 9. Hodiernal vs. hesternal. Monophonic prefixes.

	'Did he do it today?'	'[No] he did it yesterday.'
gukóra	Yabikoz$_e$ uyu muúsi?	Yabíkoz$_e$ ejo.
kuuzana	Yabiizany$_e$ uyu muúsi?	Yabíizany$_e$ ejo.
gupiima	Yabipiimy$_e$ uyu muúsi?	Yabípiimy$_e$ ejo.
gushika	Yashits$_e$ uyu muúsi?	Yashíts$_e$ ejo.
kugaya	Yagay$_e$ akaz$_i$ uyu muúsi?	Yakágay$_e$ ejo.
kugeenda	Yagiiy$_e$ uyu muúsi?	Yagíiy$_e$ ejo.

Exercise 10. Hodiernal vs. hesternal. Diphonic prefixes.

	'Did they do it today?'	'They did it yesterday.'
gukóra	Baabikoz$_e$ uyu muúsi?	Baábikoz$_e$ ejo.
kuuzana	Baabiizany$_e$ uyu muúsi?	Baábiizany$_e$ ejo.
gupiima	Baayapiimy$_e$ uyu muúsi?	Baáyapiimy$_e$ ejo.
gushika	Baashitseh$_{\acute{o}}$ uyu muúsi?	Baáshitseh$_{\acute{o}}$ ejo.
kugaya	Baabigay$_e$ uyu muúsi?	Baábigay$_e$ ejo.
kugeenda	Baagiiy$_e$ uyu muúsi?	Baágiiy$_e$ ejo.

Exercise 11. Hesternal, affirmative vs. negative.

	'Did they arrive yesterday?'	'No, they didn't (arrive).'
kuuza	Baáj$_e$ ejo?	Ntibaáje.
gutáangura	Baátaanguy$_e$ ejo?	Ntibaátaanguye.
gufásha	Baámufashij$_e$ ejo?	Ntibaámufashije.
kuzímira	Baázimiy$_e$ ejo?	Ntibaázimiye.
kwíiga	Biíz$_e$ ejo?	Ntibiíze.
guhiindukira	Baáhiindukiy$_e$ ejo?	Ntibaáhiindukiye.

Exercise 12. Hesternal indicative vs. participial.

	'Did he arrive yesterday?'	'I think he arrived yesterday.'
kuuza	Yaj$_{\acute{e}}$ ejo?	Nkeeka yáj$_e$ ejo.
gutáangura	Yatáanguy$_e$ ejo?	Nkeeka yátaanguye ejo.
gufásha	Yabáfashij$_e$ ejo?	Nkeeka yábafashij$_e$ ejo.
kuzímira	Yazímiy$_e$ ejo?	Nkeeka yázimiy$_e$ ejo.
kwíiga	Yiíz$_e$ ejo?	Nkeeka yíiz$_e$ ejo.
guhiindukira	Yahíindukiy$_e$ ejo?	Nkeeka yáhiindukiye ejo.

Exercise 13. Hesternal indicative vs. relative.

	'I bought some things yesterday.'	'Where are the things you bought?'
kugura	Nagúz$_e$ ibiint$_u$ ejo.	Ibiintu wagúze birǐhe?
kuuzana	Nazány$_e$ ibitab$_o$ ejo.	Ibitab$_o$ wazány$_e$ birǐhe?

kwaambara	Naámbay$_e$ agashímiízi keezá.	Agashímiízi waámbaye karǐhe?
kugabira	Yangábiy$_e$ impuúzu nziizá.	Impuúzu yakúgabiy$_e$ irǐhe?
gutéeka	Twaáteets$_e$ inyam$_a$ ejo.	Inyama mwaáteetse zirǐhe?
kugoroora	Baágorooy$_e$ impuúzu nyiínshi.	Impuúzu baágorooye zirǐhe?

Exercise 14. Hesternal, negative participial.

'Maybe he didn't see us.'

kubóna	Nkeek$_{\acute{a}}$ atáatuboonye.
kumenya	Nkeek$_{\acute{a}}$ atáatumenye.
kwúumva	Nkeek$_{\acute{a}}$ atáatwuumviise.
kutegeera	Nkeek$_{\acute{a}}$ atáadutegeereye.

Exercise 15. Substitution in Sentences 1 and 2.

	'You're looking for eggs, aren't you?'	'I'm looking for them.'
	´Ntaa mag$_{\acute{i}}$ uroondéra?	Ndayaroondera.
amashu	´Ntaa mash$_u$ uroondéra?	Ndayaroondera.
gukúunda	´Ntaa mash$_u$ ukuundá?	Ndayákuunda.
inyama	´Ntaa nyam$_a$ ukuundá?	Ndazíkuunda.
kugura	´Ntaa nyam$_a$ uguzé?	Ndaziguze.
kwiibagira	´Ntaa nyam$_a$ wiibágiye?	Naaziibagiye.

Exercise 16. Substitutions in Sentence 3.

	'Examine the eggs.'	'You'll find they're very good.'
amǎgí	Raab$_a$ amǎgi.	Usaang$_a$ arí meezá caane.
amashu	Raab$_a$ amashu.	Usaang$_a$ arí meezá caane.
inyama	Raab$_a$ inyama.	Usaang$_a$ arí nziizá caane.
impuúzu	Raab$_a$ impuúzu	Usaang$_a$ arí nziizá caane.
imicúungwá	Raab$_a$ imicúungwá.	Usaang$_a$ arí myiizá caane.
imidúga	Raab$_a$ imidúga.	Usaang$_a$ arí myiizá caane.
ibitabo	Raab$_a$ ibitabo.	Usaang$_a$ arí vyiizá caane.

Exercise 17. Substitutions in Sentence 5.

	'All my eggs are good.'
amǎgi	Amagí yaanj$_e$ akomeeye yóóse.
imyeémbe	Imyeémbe yaanj$_e$ ikomeeye yóóse.
intore	Intore zaanje zikomeeye zóóse.
gukaba	Intore zaanje zikavye zóóse.
imbǒga	Imbogá zaanje zikavye zóóse.
ibituunguru	Ibituunguru vyaanje bikavye vyóóse.

Exercise 18. Substitutions in Sentence 9.

'How many francs do I give you?'

amafaraanga	Nguh$_a$ amafaraang$_a$ angáahé?
amǎgi	Nguh$_a$ amag$_{\acute{i}}$ angáahé?
3 sg.	Aguh$_a$ amag$_{\acute{i}}$ angáahé?
ibiintu	Aguh$_a$ ibiintu biingáahé?
imicúungwá	Aguh$_a$ imicúungwá ingáahé?
1 pl.	Tuguh$_a$ imicúungwá ingáahé?
amǎgi	Tuguh$_a$ amagí angáahé?
amafaraanga	Tuguh$_a$ amafaraanga angáahé?

Exercise 19. Substitutions in Sentence 13.

'Who did you buy these eggs from [yesterday]?'

amǎgi	Aya magí wayáguze naánde?
ibiintu	Ibi biintu wabíguze naánde?
imicúungwá	Iyi micúungwá wayíguze naánde?
inyama	Izi nyama wazíguze naánde?
ikáraámu	Iyi káraámu wayíguze naánde?
urubáangaangwé	Uru rubáangaangwé warúguze naánde?
igitabo	Iki gitabo wakíguze naánde?
iraángi	Iri raángi waríguze naánde?

Exercise 20. Substitutions in Sentence 15.

	'He brought these eggs on Monday.'
amǎgi	Aya magí yayáazanye ku muúsi waa mbere.
ibiintu	Ibi biintu yabíizanye ku muúsi waa mbere.
uyu muúsi	Ibi biintu yabiizanye uyu muúsi.
ibitabo	Ibi bitabo yabiizanye uyu muúsi.
kumuúsi wa gátatu	Ibi bitabo yabíizanye ku muúsi wa gátatu.
imicuungwa	Iyi micuúngwa yayíizanye ku muúsi wa gátatu.
abáana	Aba báana yabáazanye ku muúsi wa gátatu.
amafaraanga	Aya mafaraanga yayáazanye ku muúsi wa gátatu.
mugitóondo	Aya mafaraanga yayaazanye mu gitóondo.

Practice conversations.

1.

Where did you buy these eggs?	Aya magí wayáguze héehé?	
		Nayáguze na Bernardo.
How many did you buy?	Wagúz$_a$ angáahé?	
		Miroong$_o$ itatu.
When did he bring them?	Yayáazanye ryáarí?	
		Kw iiyiínga rihezé.
They aren't very good.	Si meezá caane.	

How much did you pay for them?	Wayáguz$_{e}$ amafaraanga angáahé?	Miroong$_{o}$ iné n$_{a}$ aátaanu. Yaazanye mashaásha uyu muúsi. Yaraabe. Usaang$_{a}$ akómeye.

2a. (Hesternal)

What time did you get up yesterday?	Wavyúutse ryáar$_{\acute{i}}$ ejo?	Navyúuts$_{e}$ isahá zibiri.
What did you do after you got up?	Wakóz$_{e}$ ik$_{\acute{i}}$ uvyúutse?	Naríiyogeje.
What did you do after you bathed?	Umáze kwíiyoza wakóz$_{e}$ ikí?	Naráambaye.
Did you eat breakfast?	Waráfuunguye mu gitóondo?	Naríiy$_{e}$ umukáaté gusa, nca nja mu kazi.

When did you get to work?	Washítse ku kazi ryáarí?	
		Kw iisahá zitatu n$_a$ ínúsu.

2b. (Hodiernal)

What time did you get up today?	Wavyuutse ryáarí uyu muúsi?	
		Navyuutse isǎh$_a$ imwé.
What did you do after you got up?	Wakoz$_e$ ik$_í$ uvyúutse?	
		Niíyogeje.
When you had finished bathing, what did you do?	Umáze kwíiyoza wakoz$_e$ ikí?	
		Naambaye.
Did you eat?	Waafuunguye?	
		Nafashe bikéeyá. Máze gufuungura nagiiye mu kazi.
Do you like your work?	Urashiim$_a$ akazi kaawe?	
		Si kabí caane.

UNIT 17

BASIC DIALOGUE

Dialogue 1.

	inó	here
1A	Inó mufuungura kw iisah$_{\acute{a}}$ iyiíhe?	What time do you eat here [in this country]?
2B	Amasǎha yó gufuungura ´s$_i$ aamwé.	The hours of eating are not the same.
	ijoro	evening
	isáa sita	noon
3B	Isahá ya kábiri, isáa sitá nó mw iijoro.	Eight a.m., noon, and in the evening.
	-ryá (-ríiye)	to eat
4A	Mu Buruúndi barya kaangáahé ku muúsi?	How many times a day does one ('do they') eat in Burundi?
5B	´Har$_i$ abaryá gatatu n$_a$ ábaryá kané.	There are those who eat three times, and those who eat four times.
	ibiríibwa (8)	something to eat
6A	Ibiríibwa mufisé ´n$_i$ ibíki?	What foodstuffs do you have? ('The foodstuffs that you have are what?')
7B	Mu Buruúndi harimwa vyiínshi.	In Burundi, many things are grown.
	umukáaté (3, 4)	bread
8A	Murakúund$_a$ imikáaté?	Do you (pl.) like bread?

9B	´Har$_{i}$ abayíkuunda, n$_{a}$ ábatáyikúunda.	There are those who like it, and those who don't like it.

Dialogue 2.

A casual invitation to a close friend.

	-soonza (-shoonje)	to be hungry
10C	Eémwe, nuumva nshóonje.	I feel hungry.
11D	Wooshiima kuja kury$_{\acute{a}}$ iwáanjé?	Would you be satisfied to go eat at my place?
	-búza (-bújije)	to forbid
12C	Noobuzwa níikí? Noobishiima caane.	Why not? ('By what would I be forbidden?') I'd be very pleased!
13D	Ntaavyó?	(addressing wife) Is(n't) there something [to eat]?
	-shika haasí	to sit down
14E	Ni mushiké haasí.	Please sit down.
	-bóneka (-bónetse)	to be visible
15D	Ngwiinó dufuungúre. Indyá zaabónetse.	Come, let's eat. The food is here ('has come into view').
16C	Umugoré waaw$_{e}$ ateeka néezá caane!	Your wife cooks very well!
	-reka (-retse)	to stop doing something
	-hema (-hemye)	to make fun of
	da	(emphatic particle)

17D	Reka kumuhema da...	Stop making fun of her!
	mbéega	(a question word)
18D	Mbéeg$_{a}$ izi nyama ´ni iz$_{a}$ íikí?	What kind of meat is this?
19D	Ni iz$_{a}$ íngurube.	It's pork ('of pig').
20C	Muumbabárire, siindy$_{a}$´ inyama z$_{a}$ íngurube.	Excuse me, I don't eat pork.

1. A note on autonomous verb forms.

Sentences 5 and 9 of this unit contain examples of so-called 'autonomous' verb forms:

´Har$_{i}$ abaryá gatatu...	There are those who eat three times...
´Har$_{i}$ abayíkuunda, n$_{a}$ ábatáyikúunda.	There are those that like them, and those that don't like them.

An 'autonomous' form was also found in the indirect discourse at the end of Unit 14:

Baamubájije ayamúgeenza.	They asked him what makes him go.

The slots in which autonomous forms are used are the same ones in which nouns may be used: subject or object of a verb, position following /na´/ or /´hari/, etc.

In this sense, they are like substantives. Unlike substantives, however, they may have the same objects and modifiers that other verb forms have:

abaryá gatatu	those who eat three times
abaryá inyama	those who eat meat

Autonomous forms may contain object prefixes, and are inflected for aspect (imperfective vs. perfective) and tense, just as other verbs are, except that there is no distinction in the past affirmative between hodiernal and hesternal.

Autonomous forms are of course not differentiated for indicative, participial and relative functions. For this reason, the classification 'autonomous' is grouped together with those three categories into a single 'dimension' of the Kirundi verb.

The structure of the autonomous forms is completely regular. The vowels and consonants are those of the relative form, except for an augment vowel before the prefix in the autonomous form. If the corresponding relative form begins with a vowel, the pre-prefix consists of vowel plus semi-vowel; otherwise it consists of a vowel only:

	abadáshaaka...	[those]who don't want...
cf.	abaantu badashaaká...	people who don't want...
	iyisóosa	those that are sweet
cf.	imicuúngwa isoosá	oranges that are sweet

[See Exercises 1, 2.]

With respect to its first tone, an autonomous form has a high tone on the third unit of vowel length. If the second vowel of the word is short, the tone thus falls on the third syllable.

iyisóosa	sweet ones
abatáariiye	those who didn't eat

If the second vowel is long, however, the tone falls on the second half of it:

abaáriiye	'those who ate'

[See Exercises 3, 4].

The stem tones of autonomous forms are those most typical of the tense to which the form belongs. This means that most sets have low stem tone [see Exercises 5, 6]. The future affirmative and negative have high tone on the root syllable for all verbs, and the inceptive affirmative and negative (Unit 23) have high tone on the root syllable of high verbs only:

	affirmative	negative
immediate	abasóma	abadásomá
hodiernal	abaásomye	abatáasomye
hesternal	abaásomye	abatáásomye
future	abazóosóma	abatázoosóma

2. A note on the infinitive as a substantive.

Sentence 2 of this unit contains the expression:

$$\text{amasǎha}\left\{\begin{matrix}\text{y}_{\text{a}}\ \text{úgufuungura} \\ \text{yógufuungura}\end{matrix}\right\} \qquad \text{'the hours of eating'}$$

As in many other languages, the form which is called an 'infinitive' has the privilege of taking the same objects and modifiers as any other verb form, but it also may be used in positions, or 'slots' in the sentence which are usually filled by nouns. When the Kirundi infinitive is used in a noun slot, it has the pre-prefix /u-/; any adjectives, possessives, etc.

that agree with it have the concordial prefix of Class 15 (/ku-/~/kw-/). This class contains a few members which are not infinitves:

/ukwéezi/ 'month' is one of them.

cf. also: ugusoma kwíiwé ´ni kwiizá   his reading is good

When the particle /na´/ or one of the possessives /ya´, wa´, vya´/etc. is used before an noun of Class 15, the /a/ of the particle and the preinitial /u/ of the noun coalesce to give /o/, a vowel which is phonetically halfway between /a/ and /u/.

y$_a$´ugufuungura → yógufuungura

Compare the coalescence of this same /a/ with /i/ to produce /e/ (Unit 3 , Note 3). An infinitive may be treated in this way, or it may retain the vowel /u/, thus being pronounced either /yógufuungura/ or /yúgufuungura/. [See Exercise 7.]

Exercise 1. Autonomous forms, immediate affirmative vs. negative, Class 2 subject prefix.

	'Those who know how to write are numerous.'	'Those who don't know how to write are few.'
kumenya	Abázi kwaandika ´ni beénshi.	Abatáazí kwaandika ´ni baké.
gushaaka	Abasháaka kwíiga ´ni beénshi.	Abadáshaaká kwíiga ´ni baké.
kuryá	Abary$_a$´ inyama ´ni beénshi.	Abatáry$_a$´ inyama ´ni baké.

kuroonka	Abaróonk$_a$ amahera ´ni beénshi.	Abatároonk$_{\acute{a}}$ amahera ´ni baké.
kuba	Ababá muu ngó záabo ´ni beénshi.	Abatába muu ngó záabo ´ni baké.
gukóra	Abakóra mu giságara ´ni beénshi.	Abadákorá mu gisagára ´ni baké.

Exercise 2. Relative vs. autonomous, immediate affirmative, various classes.

	'Are ripe mangoes expensive?'	'Are ripe ones expensive?'
imyeémbe	Imyeémb$_e$ ihiishíy$_e$ iraziimvye?	Iyihíishiy$_e$ iraziimvye?
imicuúngwa	Imicuúngwa ihiishíy$_e$ iraziimvye?	Iyihíishiy$_e$ iraziimvye?
gusóosa	Imicuúngwa isoos$_{\acute{a}}$ iraziimvye?	Iyisóos$_a$ iraziimvye?
icaámwa	Icaámwa gisoosá kiraziimvye?	Igisóosa kiraziimvye?
gukaba	Icaámwa gikavyé kiraziimvye?	Igikávye kiraziimvye?
intore	Intore zikavyé ziraziimvye?	Izikávye ziraziimvye?

indǐmu	Indimú zikavyé ziraziimvye?	Izikávye ziraziimvye?
gukaata	Indimú zikaatá ziraziimvye?	Izikáata ziraziimvye?
imicuúngwa	Imicuúngwa ikaat´$_a$ iraziimvye?	Iyikáat$_a$ iraziimvye?

Exercise 3. Autonomous forms, past hodiernal or hesternal, affirmative.

	'Who brought this book?' ('[He] who brought this book is who?')
kuuzana	Uwazány$_e$ iki gitabo níi ndé?
gusoma	Uwasómy$_e$ iki gitabo níi ndé?
kugura	Uwagúz$_e$ iki gitabo níi ndé?
kugabira	Uwatúgabiy$_e$ iki gitabo níi ndé?
kwaandika	Uwaándits$_e$ iki gitabo níi ndé?
kwíiga	Uwiíz$_e$ iki gitabo níi ndé?
kumara	Uwamáz$_e$ iki gitabo níi ndé?

Exercise 4. Autonomous forms, hodiernal negative.

	'Those who didn't work [today] won't receive money.'
gukóra	Abatáakoze ´ntibazóoróonk$_a$ amafaraanga.
gufásha	Abatáadufashije ´ntibazóoróonk$_a$ amafaraanga.
kwíiga	Abatíize ´ntibazóoróonk$_a$ amafaraanga.
kuja	Abatáagiiye ´ntibazóoróonk$_a$ amafaraanga.
kurima	Abatáarimye ´ntibazóoróonk$_a$ amafaraanga.
kugaruka	Abatáagarutse ´ntibazóoróonk$_a$ amafaraanga.

Exercise 5. Autonomous forms as objects of verbs. Affirmative vs. negative.

	'Bring the sweet ones.'	'Stop bringing ones that aren't sweet.'
(imicuúngwa)	Zan$_a$ iyisóosa.	Reka kuuzana iyidásoosá.
gukaata	Zan$_a$ iyikáata.	Reka kuuzana iyidákaatá.
(indǐmu)	Zan$_a$ izikáata.	Reka kuuzana izidákaatá.
kubora	Zan$_a$ izibóze.	Reka kuuzana izitábozé.
(ibitooke)	Zan$_a$ ibibóze.	Reka kuuzana ibitábozé.
(imihwí)	Zan$_a$ iyibóze.	Reka kuuzana iyitábozé.
gusha	Zan$_a$ iyihíiye.	Reka kuuzana iyidáhiiyé.

Exercise 6. Autonomous forms, immediate negative vs. affirmative.

	'The ones that aren't sweet are cheaper than the ones that are.'
gusóosa	Iyidásoos$_{\acute{a}}$ iraziimbutse gusuumba iyisóosa.
gukaata	Iyidákaat$_{\acute{a}}$ iraziimbutse gusuumba iyikáata.
(indǐmu)	Izidákaatá ziraziimbutse gusuumba izikáata.
kubora	Izitábozé ziraziimbutse gusuumba izibóze.
(ibitooke)	Ibitábozé biraziimbutse gusuumba ibibóze.
(imǐhwi)	Iyitáboz$_{\acute{e}}$ iraziimbutse gusuumba iyibóze.
gusha	Iyihíiye iraziimbutse gusuumba iyidáhiiyé.

[NB Some speakers may prefer to reverse the statement of this comparison, putting the greater of the two items before /-suumba/ 'to pass'.]

Exercise 7. Substitutions in Sentences 1 and 2. Possessive plus infinitive.

	'What time do you eat here?'
	'The hours of eating vary.'
gufuungura	Inó mufuungura kw iisah$_{\acute{a}}$ iyiíhe?
	Amasǎha yógufuungura ´s$_1$ aamwé.
kuvyúuka	Inó muvyùuka kw iisah$_{\acute{a}}$ iyiíhe?
	Amasǎha yókuvyúuka ´s$_1$ aamwé.
kwíiyoza	Inó mwìiyoza kw iisah$_{\acute{a}}$ iyiíhe?
	Amasǎha yókwiiyoza ´s$_1$ aamwé.
kugeenda mukazi	Inó mugeenda mu kazi kw iisah$_{\acute{a}}$ iyiíhe?
	Amasǎha yókugeenda mu kazi ´s$_1$ aamwé.

Exercise 8. Substitutions in Sentence 4. Locatives with various stems.

	'How many times a day do they eat in Burundi?'
Uburuúndi	Mu Buruúndi barya kaangáahé ku muúsi?
waányu	Iwaányu murya kaangáahé ku muúsi?
waábo	Iwaábo barya kaangáahé ku muúsi?
Bujuumbura	I Bujuumbura barya kaangáahé ku muúsi?
ibisagára	Mu bisagára barya kaangáahé ku muúsi?

Exercise 9. Substitutions in Sentence 6. Concords.

	'What foods do you have?'
ibiriíbwa	Ibiriíbwa mufisé ´n$_i$ ibíki?
ibitabo	Ibitabo mufisé ´n$_i$ ibíki?
ivyaámwa	Ivyaámwa mufisé ´n$_i$ ibíki?
imbǒga	Imbogá mufisé ´n$_i$iinkí?
(bo)	Imbogá bafisé ´n$_i$iinkí?
impuúzu	Impuúzu bafisé ´n$_i$iinkí?
abáana	Abáana bafisé ´n$_i$abáki?

Exercise 10. Substitutions in Sentence 17.

	'Stop making fun of him/her.'
guhema	Reka kumuhema.
kurima	Reka kurima.
gusoma ⟶	gukóra, kuvúga, gukáraba.

Practice conversations.

1.

You ask what people eat for breakfast in Burundi.	Mu Buruúndi bafuungur$_a$ ikí mu gitóondo?	
		Mu bisagára har$_i$ abeénshi bary$_a$´ imikáaté.

When your friend replies, you ask whether they eat fruit for breakfast.	Barary$_{\acute{a}}$ ivyaámwa mu gitóondo?	
		Oya, ´ntibary$_{\acute{a}}$ ivyaámwa mu gitóondo.
2.		
You ask your friend what his favorite food is. When he tells you, you ask whether it is expensive in Burundi.	Ibiriíbw$_a$ ukuundá gusuumba ibiíndi n$_i$ ibiíhe?	
		Nkuund$_a$ inyama z$_{\acute{a}}$ inkóko.
	Inyama z$_{\acute{a}}$ inkóko ziraziimvye mu Buruúndi?	
		Ntiziziimvyé caane.
3.		
You inquire how many times a week your friend goes to the market. You further ask what hour of the day he goes.	Ugeenda kw iisokó kaangáahé mu cuumwéeru?	
		Kabiri ´caanké gatatu.

Ugeenda gihekí?

Ngeenda saa tatu.

4.

You see that your friend has a basket of fruit, and ask where he bought it. You comment that it is very nice, and inquire about the price.

Ibi vyaámwa wabiguzěhe?

Nabiguze kw iisǒko.

´N$_i$ ivyaámwa vyiizá.

Wabiguz$_e$ angáahé?

Nabiguz$_e$ amafaraanga cúmi.

Free conversation.

Discuss the eating habits of the people of various countries.

UNIT 18

BASIC DIALOGUE

Dialogue 1. (Continued from Dialogue for Unit 17.)

	indyá (9, 10)	food
1A	Iziíndi ndyá mufuungúra ´n$_1$ iziíhe?	What other foods do you eat? ('Other foods that you eat are which?')
	ubushaza (14)	peas
	ibiharage (8)	beans
	ibijuumpu (8)	sweet potatoes
2B	Tury$_a$ ubushaza, ibiharage n$_a$ íbijuumpu.	We eat peas, beans and sweet potatoes.
	inzŏga (9)	beer
	-nywá (-nyóoye)	to drink
3A	Muranyw$_{\acute{a}}$ inzogá mu Buruúndi?	Do you drink beer in Burundi?
4B	Turanyw$_{\acute{a}}$ inzogá keénshi.	We drink beer often.
	-kúura (-kúuye)	to make of
5A	Inzogá muzikuura mukí?	What material do you use in making beer?
	amahoonda (6)	sorghum
	ubŭro (14)	millet
6B	Tuzikuura mu bitooke, mu mahoonda, nó mu bŭro.	We make it from bananas, sorghum and millet.

6

Dialogue 2.

	Mu gikoóni.	In the kitchen.
	-héza (-héjeje)	to finish
	-óza (-ógeje)	to wash
	isáhaáni (9, 6)	dish, plate
7A	Naahéjeje kwóoz$_a$ amasáhaáni.	I just finished washing the dishes.
	-óogeesha (-óogeesheje)	to use in washing
	amáazi (6)	water
	-mera (-meze)	to be in a certain state
8B	Wayòogeeshej$_e$ amáaz$_i$ amĕz$_e$ aáte?	What kind of water did you use?
	-kóreesha (-kóreesheje)	to use
	isábuné (9, 6) (or: isabŭne)	soap
	-hóra (-hóze)	to become cool (food or liquid)
9A	Nakoreeshej$_e$ isábuné ná amáaz$_i$ ahozé.	I used soap and cold water.
	-shúusha (-shúuhije)	to heat
10B	Shuush$_a$ amáazi, haanyum$_a$ uyasubírĕmwo.	Heat the water, then do them again.
	-hóra (-hóze)	to always do
	-shúuha (-shúushe)	to become hot
11B	Duhora dúkoreesh$_a$ amáazi ashuushé,	We always use hot water,

	-kúura (-kúuye)	to remove, extract
	ubuhoma (14)	dirtiness
12B	´niy$_o$´ akuur$_a$´ ubuhoma bwóóse.	that is what takes off all the dirt.
	kukí	why?
13A	Kukí? Mbon$_a$ arí meezá.	Why? They look all right to me!
	´yamará	but
	isuku (5)	hygiene, cleanliness
	-aandura (-aanduye)	to contract (a disease)
	ingwáara or:indwáara (9, 10)	sickness
14B	´Yamar$_a$´ isuku ritwiigiisha gukóreesh$_a$ amáaz$_i$ ashuushé kugíra ngo ntitwáandur$_e$ ingwáara (indwáara).	But hygiene teaches us to use hot water so that we don't get sick.
	hiingá	wait a minute
15A	Eegó nduúmviise, hiingá ndayashuúshe.	Yes, I understand, wait and I'll heat it.
16B	Ubona yáa máazi yáashúushe?	Can you see if that water is hot?
	mberé	in fact
	-bira (-bize)	to boil

17A	Eegó, mberé mbon$_a$ arík$_o$ arabira.	Yes, in fact it's boiling.
	izíiko (5, 6)	stove
	gatóoyá	a little
18B	Yakuure ku zíiko, uyarek$_{\acute{e}}$ ahoré gatóoyá.	Take it off the stove and let it cool a little.
19B	Haanyum$_a$ uboné gusúbira kuyóozamw$_{\acute{o}}$ ayo masáhaáni.	Then wash those dishes in (the water) again.

1. A note on the subjunctive.

The term SUBJUNCTIVE applies to certain Kirundi verb forms which lie outside of the six major dimensions cf. Synopsis p.xxvi). Grammatically, these forms are 'dependent', in the sense that they are not ordinarily used as the only or as the principal verb of a complete sentence. Semantically, the Kirundi subjunctive covers approximately the same area as that which is common to the so-called subjunctive of Indo-European, and of other Bantu languages. This will be discussed more explicitly at the end of the present note.

In form, the subjunctive shares with the (non-subjunctive) perfectives the final vowel /-e/. This /-e/, however, is preceded by the imperfective stem, not by the perfective stem. Thus:

cf.	Perfective:	aguze...	he bought/sold...
	Subjunctive:	aguré...	that he may buy/sell...

The subjunctive does not take any tense prefixes except the future /-zóo-/. It is not differentiated for indicative, participial, relative or autonomous mood, and may in fact be thought of, in some respects at least, as an additional, highly defective mood.

The affirmative, non-future subjunctive has the subject prefix, followed by the object prefix or prefixes if any, followed by the imperfective stem, followed by final /-e/.

tu - zi - mesúur - e

The stem of an affirmative non-future subjunctive form has a high tone. The precise location of this high tone is predictable, but the rules for its location have a different basis from that which underlies the placement of the stem tone in most other verb forms. The location of the stem tone of the other forms is stated in terms of syllables, with the root syllable (Unit 4, Note 3) being taken as the point of reference. The important point to note here is that a single syllable may have either a short vowel (one unit of vowel length), or a long vowel (two units of vowel length). It is the syllable, not the unit of vowel length, that is the basic unit for calculating the position of the stem tone for most of the other forms of the Kirundi verb.

In the subjunctive, on the other hand, the number of syllables is irrelevant for the description of stem tones. What does count is the number of units of vowel length:

Immed. Neg. Indic. (basic unit is the syllable)	Subjunctive (basic unit is the mora)
´ntituraabá	turaabé
´ntitumesúura	tumesuúre
´ntiduhiindúkira	duhiindúkire
´ntidukuríkira	dukurikíre
´ntidutabáara	dutabaáre
´ntitugurá	tuguré

From this point on, the word MORA will be used as an equivalent for the phrase 'unit of vowel length.'

In the above examples, the stem tone of all the subjunctive forms falls on the third mora of the stem except that in /tuguré/, which has only two moras in its stem, the tone falls on the last mora. [See Exercises 1, 2].

In affirmative subjunctive forms that have a single object prefix, the mora or moras of the object prefix must be counted in finding the location for the stem tone. The tone falls on the third mora of the unit which includes both the object prefix and the stem.

tubiguré	that we should buy/sell them
tuzimesúure	that we should launder them
tubiraábe	that we should examine them
twiiyóze	that we should bathe (ourselves)

[See Exercises 3, 9.]

If there is an object prefix, and the subject prefix is /n-/ 'I', then there is an added syllable /-da-/ between the two:

tu - bi- -raab--e	that we should examine them
ba - bi- -raab--e	that they should examine them
n--da-bi--raab--e	that I should examine them

[See Exercise 3.]

The structure of the negative subjunctive forms is much simpler. The negative begins with /´nti-/, which combines with subject prefixes in exactly the same way as for the negative indicative (Unit 4, Note 2). There is a high tone on the second mora of the word. Stem tone is low:

´ntibákugaye	so that they should not criticize you
´ntaázimire	so that he should not get lost

[See Exercise 4.]

Uses of the subjunctive.

Any attempt to summarize the use of the Kirundi subjunctive in terms of its meaning would be fruitless and confusing. The dialogues and exercises provide a fair sampling of the ways in which subjunctive forms are used: after imperatives, after certain verbs, and after certain other words such as /hiingá/. The student is advised to note the kinds of sentences in which he finds subjunctive forms, and to practice each one separately. [See Exercises 2, 3, 4, 9, 10.]

Exercise 1. Subjunctive. Placement of stem tone according to the structure of the stem.

A. CVCV stems.

kugura	Ngur$_{\acute{e}}$ izo fí?	Shall I buy these fish?
gusoma	Basom$_{\acute{e}}$ ico gitabo?	Shall they read that book?
guhéza	Duhez$_{\acute{e}}$ ubu?	Shall we finish now?
gukóra	Ashaaka ngo nkor$_{\acute{e}}$ imiís$_{i}$ ibiri.	He wants me to work for two days.

B. CVVCV stems.

guhíishira	Roreer$_{a}$ ahiishíre.	Wait till it gets ripe.
kuraaba	Zan$_{a}$ iyo myeembe ndayiraábe.	Bring those mangoes so I may examine them.
gufuungura	Ngo dufuungúre.	(Come) let's eat.
gutóora	Muh$_{e}$ atooré.	Give [them] to him so he may choose.

[After each section of Exercise 1 has been practiced by itself, it should be combined with all preceding sections, so that the student is given sentences taken at random from all sections practiced up to that time.]

C. CVCVVC stems.

kumesuura	Geend$_{a}$ umesuúre.	Go do the laundry.
kugoroora	Geend$_{a}$ ugoroóre.	Go do the ironing.
gutabaara	Geend$_{a}$ utabaáre Yohaáni.	Go help John.
gutegeera	Geend$_{a}$ utegeér$_{e}$ inká.	Go wait for the cattle.

D. CV stems.

kuryá	´Ntiwoororeera ngo turyé?	Please wait so we may eat.
kunywá	´Ntiwoondoreera ngo nywé?	Please wait so I may drink.
kujá	Ngo tuj´$_e$ i Gitéga.	Let's go to Kitega.
kuvá	Hiingá tuvé háno.	Let's leave here.

E. The stem /-za/.

kuuza	Hiing´$_a$ azé turaabé.	Wait till he comes so we may look.

F. Stems that begin with a vowel.

kwíiga	Reka yiigé gusoma.	Wait and let him learn to read.
kwúubaka	Ngo twuubák$_e$ inzu háno.	Let's build a house here.
kwíiyoza	Roreera twiiyóze.	Wait while we bathe.
kwaambara	Hiingá yaambár$_e$ impuúzu.	Wait and he'll get dressed.

Exercise 2. Subjunctive after imperative.

'Go into the kitchen and wash the dishes.'

kwóoza	Geenda mu gikoóni wooz´$_e$ amasáhaáni.
kuuzana	Geenda mu gikoón$_i$ uzan´$_e$ amasáhaáni.
inyama	Geenda mu gikoón$_i$ uzan´$_e$ inyama.
gutéeka	Geenda mu gikoón$_i$ uteek´$_e$ inyama.

indyá	Geenda mu gikoón$_i$ uteek$_{\acute{e}}$ indyá.
kuryá	Geenda mu gikoón$_i$ ury$_{\acute{e}}$ indyá.
umukáaté	Geenda mu gikoón$_i$ ury$_{\acute{e}}$ umukáaté.
kuroondera	Geenda mu gikoón$_i$ uroondér$_e$ umukáaté.
ibitaambara	Geenda mu gikoón$_i$ uroondér$_e$ ibitaambara.
ibiyíiko	Geenda mu gikoón$_i$ uroondér$_e$ ibiyíiko.
amasáhaáni	Geenda mu gikoón$_i$ uroondér$_e$ amasáhaáni.
kwóoza	Geenda mu gikoón$_i$ wooz$_{\acute{e}}$ amasáhaáni.

Exercise 3. Subjunctive after imperative: Object prefixes after 1 sg. with /-da-/ vs. other persons and numbers without /-da-/.

A.	'Bring the fruit so we can look it over.'	'...so that I may look it over.'
kuraaba	Zan$_a$ ivyaámwa tubiraábe.	Zan$_a$ ivyaámwa ndabiraábe.
gupiima	Zan$_a$ ivyaámwa tubipiíme.	Zan$_a$ ivyaámwa ndabipiíme.
kugura	Zan$_a$ ivyaámwa tubiguré.	Zan$_a$ ivyaámwa ndabiguré.
kuryá	Zan$_a$ ivyaámwa tubiryé.	Zan$_a$ ivyaámwa ndabiryé.

B.	'Bring the clothes so I may examine them.'	'...so that they...'
kuraaba	Zan$_a$ impuúzu ndaziraábe.	Zan$_a$ impuúzu baziraábe.
gupiima	Zan$_a$ impuúzu ndazipiíme.	Zan$_a$ impuúzu bazipiíme.
kugura	Zan$_a$ impuúzu ndaziguré.	Zan$_a$ impuúzu baziguré.
kwaambara	Zan$_a$ impuúzu ndazaámbare.	Zan$_a$ impuúzu bazaámbare.

kumesuura	Zan$_a$ impuúzu ndazimesúure.	Zan$_a$ impuúzu bazimesúure.
kugoroora	Zan$_a$ impuúzu ndazigoróore.	Zan$_a$ impuúzu bazigoróore.

C.	'Bring the water so that he may heat it.'	'...so that I...'
gushúusha	Zan$_a$ amáaz$_i$ ayashuúshe.	Zan$_a$ amáazi ndayashuúshe.
kuraaba	Zan$_a$ amáaz$_i$ ayaraábe.	Zan$_a$ amáazi ndayaraábe.
kunywá	Zan$_a$ amáaz$_i$ ayanywé.	Zan$_a$ amáazi ndayanywé.

Exercise 4. Negative subjunctive.

kuzímira	Mufashe ntaázimire.	Help him so he doesn't get lost.
kwaandura	Roong$_a$ izo ntoofanyi ntitwáandur$_e$ ingwáara.	Wash those potatoes so we don't get sick.
kugaya	Kora néezá ńtibákugaye.	Work well so that they don't complain about you.
jeewé	Kora néezá siíndakugaye.	...so that I don't complain about you.

Exercise 5. Substitutions in Sentence 7.

	'I've finished washing the dishes.'
kwóoza	Naahéjeje kwóoz$_a$ amasáhaáni.
kwaandika	Naahéjeje kwaandik$_a$ ikeéte.
gupiima	Naahéjeje gupiim$_a$ amǎgi.

kuryá	Naahéjeje kuryá.
gukáraba	Naahéjeje gukáraba.
kwaambara	Naahéjeje kwaambara.

Exercise 6. The verb /-mera/ (cf. Sentence 8).

'What kind of water did you wash with?'

kwóogeesha	Woogeeshej$_e$ amáazi améz$_e$ aáte?
kunywá	Wanyooy$_e$ amáazi améz$_e$ aáte?
inzǒga	Wanyooy$_e$ inzǒg$_a$ iméz$_e$ iíte?
kugura	Waguz$_e$ inzog$_{\acute{a}}$ iméz$_e$ iíte?
isábuúni	Waguz$_e$ isábuún$_i$ iméz$_e$ iíte?
ibiriíbwa	Waguz$_e$ ibiriíbwa biméze bíte?
kuryá	Wariiy$_e$ ibiriíbwa biméze bíte?
inyama	Wariiy$_e$ inyama ziméze zíte?
umukáaté	Wariiy$_e$ umukáat$_{\acute{e}}$ uméz$_e$ uúte?

Exercise 7. The verb /-hora/.

'We always use hot water.'

gukóreesha	Duhora dúkoreesh$_a$ amáaz$_i$ ashuushé.
kuryá	Duhora túry$_a$ imbogá nyiínshi.
kwíiyoza	Duhora twíiyoza mu gitóondo.
gusaanga 'join'	Duhora túmusaanga ku kibaánza.

kuja	Duhora túj$_{a}$ i Gitéga mu 'camion'.
jeewé	Mpora nkóreesh$_{a}$ amáaz$_{i}$ ashuushé.

Exercise 8. Substitution in Sentence 12.

	'Water is what removes dirt.'
	Amáazi ´niy$_{\acute{o}}$ akuur$_{\acute{a}}$ ubuhoma.
isáabǔne	Isáabǔne ´niy$_{\acute{o}}$ ikuur$_{\acute{a}}$ ubuhoma.
kuziimba	Isáabǔne ´niy$_{\acute{o}}$ iziimvyé.
urupaapuro	Urupaapuro ´nirwó ruziimvyé.
inyama	Inyama ´nizó ziziimvyé.
amǎgi	Amǎgi ´niy$_{\acute{o}}$ aziimvyé.
umudúga	Umudúga ´niw$_{\acute{o}}$ uziimvyé.
imidúga	Imidúga ´niy$_{\acute{o}}$ iziimvyé.

Exercise 9. Subjunctive with /hiingá/, with and without an object prefix.

	'Wait and I'll heat the water.'	'Wait and I'll heat it.'
	Hiingá nshuush$_{\acute{e}}$ amaázi.	Hiingá ndayashuúshe.
ibiriíbwa	Hiingá nshuush$_{\acute{e}}$ ibiriíbwa.	Hiingá ndabishuúshe.
kuuzana	Hiingá nzan$_{\acute{e}}$ ibiriíbwa.	Hiingá ndabiízane.
kuryá	Hiingá ndy$_{\acute{e}}$ ibiriíbwa.	Hiingá ndabiryé.
umuceri	Hiingá ndy$_{\acute{e}}$ umuceri.	Hiingá ndawuryé.
gutéeka	Hiingá nteek$_{\acute{e}}$ umuceri.	Hiingá ndawuteéke.

tweebwé	Hiingá duteek´$_e$ umuceri.	Hiingá tuwuteéke.
kugura	Hiingá tugur´$_e$ umuceri.	Hiingá tuwuguré.
kuraaba	Hiingá turaab´$_e$ umuceri.	Hiingá tuwuraábe.

Exercise 10. Subjunctive with /-reka/.

	'Wait until the water is hot.'	'Leave it (the water) that it may get hot.'
	Rek$_a$ amáaz$_i$ ashuuhé.	Yarek$_e$ ashuuhé.
kubira	Rek$_a$ amáaz$_i$ abiré.	Yarek$_e$ abiré.
guhóra	Rek$_a$ amáaz$_i$ ahoré.	Yarek$_e$ ahoré.
umuceri	Rek$_a$ umucer$_i$ uhoré.	Wurek$_e$ uhoré.
gushá	Rek$_a$ umucer$_i$ ushé.	Wurek$_e$ ushé.
inyama	Rek$_a$ inyama zishé.	Zireke zishé.
guhóra	Rek$_a$ inyama zihoré.	Zireke zihoré.

Practice conversations.

1.

Your friend asks you whether people often eat mangoes in the US. He asks you whether we have any mangoes in the US.	Abanyaameeriká barary´$_a$ imyeembe keénshi?	
		Oya, ´si keénshi.
	Bararim$_a$ imyeembe murí Ameeriká?	
		Abó mu bumanuko barayirima.

2.

You are a domestic servant. You notify your employer that you have finished the laundry. But you did it with cold water.	Naahéjeje kumesuur$_a$ impuúzu.	
		Wameshuuj$_e$ amáazi ashuushé?
	Oya, nameshuuj$_e$ ayahóze.	
		´Ni kuk$_{í}$ utaakoreeshej$_e$ ayashúushe?

3.

As an employee, you report that the supply of soap is exhausted. You ask whether you should go immediately.	Isábuné yaashíze.	
		Geend$_a$ ugur$_{é}$ iyiíndi.
	Ngeendé kuyigur$_a$ ubu?	
		Oya turajaana saa sitá.

4.

You are an employer. You ask your employee how much he paid for the soap. You point out that what he has bought was the expensive kind.	Iyi sábuní wayiguz$_e$ angáahé?	
		Nayiguz$_e$ amafaraanga cúmi.
	Ntiwari kugur$_a$ iyo	

mákeeyá? Waguze
iyizíimvye.

Yaanziimvye, mugábo
´ni nziizá.

UNIT 19

BASIC DIALOGUE

1.		In a public eating place.
	´ntaa	neg. of /´hari/ 'there is/are'
	urutoofanyi (11, 10) intoofanyi (9, 10)	potato
1A	´Ntaa ntoofanyi mwaateetsé?	Didn't you cook any potatoes? ('Are there not potatoes that you cooked?')
	hiingá (or: hiingé)	wait!
2B	Hiingá njé kuraaba.	Wait, let me go see. ('Wait that I may go to examine.')
	ngo	that
3A	Bíte? Ngira ngo ntaazó.	What about it? I think that there aren't any of them.
	kóko	truly
4B	Waabimenye kóko!	You were right. ('You knew it truly.')
	-gaburiya (-gaburiye)	to feed
5A	Ngaburir$_a$ umuceri, n$_a$ ínyama.	Give me ('feed me') rice and meat.
2.		Preparing Rice
6C	Ej$_o$ umuceri naríiye wár$_i$ uúryooshe.	Yesterday the rice I ate was delicious.

7C	Umuceri bawuteeka báte?	How is rice cooked? ('Rice, how do they cook it?')
8D	Ufat$_a$ umuceri, ukawuroonga mu máazi meez$_a$´ ahozé.	You take rice and then you wash it in clean cold water.
	inkóno (9, 10)	pot
	-suka (-sutse)	to pour into
9D	Haanyum$_a$ ukawusuka muu nkón$_o$ ìrimw$_o$´ aamáaz$_i$ ashuushé, ku zíiko.	Then you pour it into a pot containing hot water, on the stove.
10C	Ukoreesh$_a$ inkón$_o$ imezé gúte?	What kind of pot do you use?
	isafuriya (9, 6)	kettle
11D	Ushobora kuwúteeka mw isafuriya, ´caanké muu nkóno y$_a$ Ikiruúndi.	You can cook it in a kettle, or in a Kirundi-style pot.
12C	Uhíiy$_e$ umuunt$_u$ agir$_a$ aáte?	When it is done, then what? ('...how does a person do?')
	-úumuuka (-úumuutse)	to get dry
13D	Umucer$_i$ uryooha wúumuutse.	Rice tastes good when it doesn't contain much water.
	igipfúundikizo (7, 8)	cover, lid of a Kirundi pot
	amakára (6)	coals
	umufúniko (3, 4)	cover of a kettle

14D	Mu kuwúumuutsa basuk$_a$ amakár$_a$ ashuushé ku mufúniko w$_a$ ísafuriya.	To make it dry ('in making it dry') you ('they') put hot coals on the cover of the pot.
	umúunyu (3)	salt
15C	K$_ó$ ataa múunyu wavuzé?	You didn't mention salt. ('There is no salt that you mentioned.')
	-kóza (-kójeje)	to eat with condiments
16D	Abaantu bamwé bashiima gushír$_a$ umúunyu muu mbǒga zó kuwúkoza.	Some people like to put salt with the vegetables they eat with it. ('...for eating with it.')

3.

	imaangaziini (9, 10 or 6)	
17E	Har$_i$ intoofanyi zisigáye mu máangaziíni?	Are there some potatoes in the storeroom yet?
	-goomba (-goomvye)	to want, desire, lack
18F	Mberé nagoomba kukúbaza kó ntooziteek$_a$ uyu muúsi.	I intended to ask you if I couldn't cook some for today.
	ba	(an emphatic particle)
19E	B$_a$ aríz$_o$ uteeká.	Cook them.
20F	Naahéjeje kuzíharura nó-kuziroonga.	I finished peeling and washing them.
21F	Nooné nziteekaá nte?	Now how do I cook them?

	-káraanga (-káraanza)	to fry or roast
22E	Uzikaraanga mu mavúta.	You fry them in fat.
	hogi	let's go
23E	Hogi nkweérek$_e$ amavút$_a$ ukoréesha.	Go on and I'll show you the fat to use.
24F	Aríko ´sinz$_{\acute{i}}$ ingéne bakoréesh$_a$ ayo mavúta.	But I don't know how to use that fat.
25E	Ngo nkweéreke.	Come [on and] I['ll] show you.
26F	Ntaa ziíndi mbogá nteeká?	Aren't there other vegetables for me to cook? ('...that I cook?')
	ntuúze	(an emphatic particle)
27E	Oya mugábo ntuúze kwiibagira kuuzana isálaáde ku méezá.	No, but don't you forget to bring the salad to the table.

1. A note on the presentative forms.

One type of verbless sentence in Kirundi has as its nucleus a PRESENTATIVE form. Examples of presentatives are found in these sentences:

Zan$_a$ intoofanyi. ´Ngiizí.	Bring some potatoes. Here they are.
´Ngiizó.	There they (Cl. 10) are. (Unit 17, Stc. 14)
Ngaay$_a$´ amafaraanga nazanyé.	Here is the money I brought.

These 'presentative' forms may be represented according to the following formula:

/ng/ plus demonstrative with the first vowel long; the first mora has a provisional high tone (Unit 1 , Note 8), and the last has an anticipated high tone:

	'This is he, etc.	'That is he, etc.' (used if the person spoken about is nearer the hearer)
Cl. 1	´nguuyú	´nguuyó
2	´ngaabá	´ngaabó
5	´ngiirí	´ngiiryó
6	´ngaayá	´ngaayó
	etc.	etc.

The most general English equivalents are 'here it is', 'there it is'.

Depending on the relative distance from the speaker and hearer one may use a number of different sets of presentative forms, each based on a different set of demonstratives.

Meeussen § 351 lists five such series:

Cl. 1	´nguuyú	´nguuyó	´nguunó	´nguuryá	´nguurííya
Cl. 2	´ngaabá	´ngaabó	´ngaabáno	´ngaabárya	´ngaabáriíya
	etc.	etc.	etc.	etc.	etc.

The third of these series (/´nguunó/, /´ngaabáno/ etc.) is not used by all speakers of Kirundi.

A presentative form may be used as the only word in a sentence. It may also be used followed by a noun, as in:

´Ngiik$_i$´ igitabo caanje. This here is my book. ('This is it, my book.')
Ngiikiry$_á$ igitabo caanje. There is my book.

The noun, in turn, may also be followed by a relative verb, as in the third of the above examples. [For practice with presentative forms, see Exercises 5, 6].

2. A note on the defective verb /-ri/.

The defective verb /-ri/ has been encountered in almost every unit since Unit 1:

Nd$_i$ umuzuúngu.		I'm a European.
Persistive:	Uracáar$_i$ umusóre?	Are you still a bachelor?
Non-recent:	Umuceri...war$_i$ úúryooshe.	The rice was good. (cf. Stc. 6)
Imm. Particip:	Mbon$_a$ arí nziizá.	They look good to me.
Imm. Rel:	...k$_o$ ár$_i$ Umunyaameeriká.	that he is American.
Non-rec. Rel:	...igihe yarí háno.	...the time he was here. (Unit 16, Stc. 16)

The stem /-ri/ is inflected for mood (indicative, participial, relative and autonomous) and for four of the tenses

(immediate, hodiernal, hesternal, persistive.)

Forms which contain the stem /-ri/ are not differentiated for aspect (perfective, imperfective) or for linkage (conjunct, disjunct). The missing tenses are supplied by forms containing the stem /-bá/, which is regular. The same is true for infinitive, subjunctive and imperative forms.

In general, the forms that contain /-ri/ follow the same pattern as the (conjunct) forms of regular verbs. It should be remembered, however, that because the stem contains only one syllable, forms which for most verbs have high tone on the post-radical syllable (e. g. the immediate relative) will have high tone on the /-ri/ itself:

arí	'...who is'	(relative)

In the same way, the prefix tone of the participial, which for most verbs falls on the first vowel after the first consonant, will fall on /-ri/ if the subject prefix is monophonic:

arí	'he being...'	(participial)

Sample forms are given in the table below, which is taken from Meeussen (p. 146). Each set contains a 3 pl. form as an example of the forms with diphonic subject prefixes, 3 sg. as a representative of the forms with monophonic vowel prefixes, and 1 sg. as the form with monophonic nasal prefix.

	IND.	PART.	REL.	AUT.
Imm.	bari	bári	barí	abarí
	ari	arí	arí	uwurí
	ndi	ndí	ndí	

Hodiernal	baari	báari	baari	abaári
	yari	yári	yari	uwarí
	nari	nári	nari	
Hesternal	baári	báári	baári	abaári
	yarí	yári	yarí	uwarí
	narí	nári	narí	
Persist.	bakiri[1]	bákiri	bakirí	abakíri
	akiri	akíri	akirí	uwukíri
	nkiri	nkíri	nkirí	

[1] Varr. baracáari, aracáari, ndacáari.

	IND.	PART.	REL.	AUT.
Imm.	´ntibarí	bátarí	batarí	abatári
	´ntarí	atári	atarí	uwutári
	´sindí	ntári	ntarí	
Hodiernal	´ntibaari	bátaari	bataari	abatáari
	´ntiyari	atáari	ataari	uwutáari
	´sinari	ntáari	ntaari	
Hesternal	´ntibaári	bátaári	bataári	abatáári
	´ntiyarí	atáári	ataári	uwutáári
	´sinarí	ntáári	ntaári	
Persist.	´ntibakiri	bátakiri	batakiri	abatákiri
	´ntakiri	atákiri	atakiri	uwutákiri
	´sinkiri	ntákiri	ntakiri	

Forms that contain /-ri/ never contain an object prefix. They may, however, be followed by the locative enclitics /-kó/, /-hó/, /-yó/, /-mwó/, or the interrogative locative enclitic /-hé/. (cf. Unit 3, Note 4). [For practice with some of the forms that contain /-ri/, see Exercises 1-4.]

Apparently not completely subsumed by the foregoing are the data of Exercise 10:

Zan$_a$ {isafuriya zírimw$_{\acute{o}}$ inzǒga. amasafuriy$_a$ arimw$_o$ inzǒga.	Bring the kettles with beer in them.
Zan$_a$ {isafuriya zírimw$_{\acute{o}}$ aamáazi. amasafuriy$_a$ arimw$_o$ aamáazi.	

Two points should be noted in these sentences:

(1) The tone on the subject prefix /zi-/ in the first example indicates that these forms are participial, and not relative.

(2) Before nouns of Cl. 9, 10 (e. g. /inzǒga/) the mora of /-mwó/ undergoes normal elision, but before nouns of the other classes (e. g. /amáazi/, above), the vowel is not lost. Instead, it is assimilated to the quality of the vowel that follows it.

3. A note on the defective verb /-te/ 'to do how?'

This verb, like the related verbs /-tya/ 'to do or be thus' and /-tyo/ 'to do or be that way' has even fewer forms than /-ri/. These verbs take subject prefixes, but only in one set, which corresponds approximately to the immediate affirmative participial:

Umuceri bawuteeka báte?	How do they cook rice? (Sentence 7)
/...umuunt$_u$ agiraáte?/	...how does a person do? (Sentence 12)

/Nziteekaánte?/	How do I cook them? (Sentence 21)
Woogeeshej$_a$ amáazi amééz$_e$ aáte?	What kind of water did you use? (Unit 18, Stc. 8)

These verbs have certain peculiarities:

(1) They always occur after some other verb.

(2) Unlike the participial forms of other verbs, these verbs never have the tone on the last syllable, even when the subject prefix is monophonic. (cf. Unit 16, Note 2).

(3) The final vowel of the preceding word is usually lengthened if the vowel of the syllable which precedes it is short (cf. the second example, above.). Lengthening also occurs, of course, before the 1 sg. form, which begins with a nasal plus another consonant (/nt-/).

[For drill sentences which contain forms of /-te/, see Exercises 12-14.]

Exercise 1. Immediate indicative of /-ri/, affirmative vs. negative.

	'I am an American.'	'I'm not a Belgian.'
jeewé	Nd$_i$ Umunyaamerikká.	Sind´$_i$ Umubirigi.
wewé	Ur$_i$ Umunyaamerikká.	Ntur´$_i$ Umubirigi.
we	´N$_i$ Umunyaamerikká.	´S$_i$ Umubirigi.
tweebwé	Tur$_i$ Abanyaamerikká.	Ntitur´$_i$ Ababirigi.
mweebwé	Mur$_i$ Abanyaamerikká.	Ntimur´$_i$ Ababirigi.
bo	´N$_i$ Abanyaamerikká.	´S$_i$ Ababirigi.

Exercise 2. Immediate affirmative participial of /-ri/.

	'I went to the market.'	'He arrived when I was at the market.' ('...I being at the market.')
jeewé	Nagiiye kw iisǒko.	Yashitse ndí kw iisǒko.
wewé	Wagiiye kw iisǒko.	Yashits$_e$ urí kw iisǒko.
Yohaáni	Yohaáni yagiiye kw iisǒko.	Yashits$_e$ arí kw iisǒko.
tweebwé	Twaagiiye kw iisǒko.	Yashitse túri kw iisǒko.
mweebwé	Mwaagiiye kw iisǒko.	Yashitse múri kw iisǒko.
bo	Bagiiye kw iisǒko.	Yashitse bári kw iisǒko.

Exercise 3. The verb /-ri/, affirmative vs. negative participial.

	'Does he look to you like a Belgian?'	'He seems to me not to be a Belgian.'
Umubirigi	Ubon$_a$ ar$_{\acute{i}}$ Umubirigi?	Mbon$_a$ atár$_i$ Umubirigi.
umuzuúngu	Ubon$_a$ ar$_{\acute{i}}$ umuzuúngu?	Mbon$_a$ atár$_i$ umuzuúngu.
umwiígiisha	Ubon$_a$ ar$_{\acute{i}}$ umwiígiisha?	Mbon$_a$ atár$_i$ umwiígiisha.
umudaándaza	Ubon$_a$ ar$_{\acute{i}}$ umudaándaza?	Mbon$_a$ atár$_i$ umudaándaza.

umusóre	Ubon$_a$ ar$_{\acute{i}}$ umusóre?	Mbon$_a$ atár$_i$ umusóre.
abasóre	Ubon$_a$ ar$_{\acute{i}}$ abasóre?	Mbon$_a$ atár$_i$ abasóre.
abakáraáni	Ubon$_a$ ar$_{\acute{i}}$ abakáraáni?	Mbon$_a$ atár$_i$ abakáraáni.
abazuúngu	Ubon$_a$ ar$_{\acute{i}}$ abazuúngu?	Mbon$_a$ atár$_i$ abazuúngu.
Abahíindí	Ubon$_a$ ar$_{\acute{i}}$ Abahíindí?	Mbon$_a$ atár$_i$ Abahíindí.
Abanyaafiriká	Ubon$_a$ ar$_{\acute{i}}$ Abanyaafiriká?	Mbon$_a$ atár$_i$ Abanyaafiriká.

Exercise 4. Affirmative of /-ri/; indicative vs. participial vs. relative; vowel-initial vs. consonant-initial prefixes.

	'Are all the oranges here?'	'I think they are here.'	'He said that they are here.'
imicuúngwa yóóse	Imicuúngwa yóós$_e$ iri háno?	Mbon$_a$ irí háno.	Yavuze k$_{\acute{o}}$ irí háno.
amǎgi	Amǎgi yóóse ari háno?	Mbon$_a$ arí háno.	Yavuze k$_{\acute{o}}$ arí háno.
abáana	Abáana bóóse bari háno?	Mbona bári háno.	Yavuze kó barí háno.
ibiceri	Ibiceri vyóóse biri háno?	Mbona bíri háno.	Yavuze kó birí háno.

inkóno	Inkóno zóóse ziri háno?
	Mbona zíri háno.
	Yavuze kó zirí háno.

[It is suggested that the student or instructor devise a number of similar exercises for practicing contrasts among the various forms of /-ri/.]

Exercise 5. Two sets of presentative forms.

'Bring potatoes.'	'Here they are.'	'There they are.'
Zan$_a$ intoofanyi.	´Ngiizí.	´Ngiizó.
Zan$_a$ umuceri.	´Nguuwú.	´Nguuwó.
Zan$_a$ igituunguru.	´Ngiikí.	´Ngiicó.
Zan$_a$ urutore.	´Nguurú.	´Nguurwó.
Zan$_a$ amashu.	´Ngaayá.	´Ngaayó.
Zan$_a$ ikáraámu.	´Ngiirí.	´Ngiiryó.
Zan$_a$ isábuní.	´Ngiiyí.	´Ngiiyó.
Zan$_a$ abáana.	´Ngaabá.	´Ngaabó.

Exercise 6. Presentative with relative verbs.

	'Here are the potatoes we cooked [today].'
gutéeka intoofanyi	Ngiiz$_{\acute{i}}$ intoofanyi twaateetsé.
kuuzana amăgi	Ngaay$_{\acute{a}}$ amagí nazánye.
kugura inyama	Ngiiz$_{\acute{i}}$ inyama naguzé.

gukóra akazi	Ngaak$_{\acute{a}}$ akazi nakozé.
kwóogeesha amáazi	Ngaay$_{\acute{a}}$ amáazi noogéesheje.
kurimiisha isúka	Ngiiyí isúka narimíishije.

Exercise 7. /´Ntaa/ plus noun plus relative verb. Substitution in Sentence 1.

	'Didn't you cook any potatoes?' ('Aren't there potatoes that you cooked?')
gutéeka intoofanyi	´Ntaa ntoofanyi mwaateetsé?
kugura ibituunguru	´Ntaa bituunguru mwaaguzé?
kumesuura impuúzu	´Ntaa mpuúzu mwaamesúuye?
kubóna Yohaáni	´Ntaa Yohaáni mwaaboonyé?
gukóra akazi	´Ntaa kazi mwaakozé?
kwaandika ikeéte	´Ntaa keéte mwaandítse?
kuryá ibituunguru	´Ntaa bituunguru mwaariiyé?
kuvooma amáazi	´Ntaa máazi mwaavoomyé?

Exercise 8. 'There aren't any' vs. 'There are some'.

'Are there any potatoes?'	'I think there aren't any.'	'...there are some.' ('they are there')
Hari intoofanyi?	Ngira ngo ´ntaazó.	...zirĭho. (or...ziriho.)
Har$_{i}$ imĭhwi?	Ngira ngo ´ntaayó.	...irĭho.
Har$_{i}$ ibituunguru?	Ngira ngo ´ntaavyó.	...birĭho.

Har$_i$ intore?	Ngira ngo ’ntaazó.	...zirǐho.
Har$_i$ isábuní?	Ngira ngo ’ntaayó.	...irǐho.
Har$_i$ igitabo?	Ngira ngo ’ntaacó.	...kirǐho.
Har$_i$ urupaapuro?	Ngira ngo ’ntaarwó.	...rurǐho.
Hari ikáraámu?	Ngira ngo ’ntaaryó.	...rirǐho.
Hari isaánsi?	Ngira ngo ’ntaayó.	...irǐho.
Har$_i$ ímfuúngurwa?	Ngira ngo ’ntaazó.	...zirǐho.

Exercise 9. Agreement of subject prefixes in 'I feel hungry.'

	'I feel hungry.'	'Give ('feed') me rice.'
jeewé	Nuumva nshóonje.	Ngaburir$_a$ umuceri.
wé	Yuumv$_a$ ashóonje.	Mugaburir$_e$ umuceri.
tweebwé	Twuumva dúshoonje.	Tugaburir$_e$ umuceri.
bó	Buumva báshoonje.	Bagaburir$_e$ umuceri.

Exercise 10. Use of relative verb forms after /ingéne/. Substitution in Sentence 24.

	'I don't know the way they use this fat.'
gukóreesha amavúta	Siinz$_{\acute{i}}$ ingéne bakoréesh$_a$ ayo mavúta.
kugeendeesha umudúga	Siinz$_{\acute{i}}$ ingéne bageendéesh$_a$ umudúga.
kuryá inyama	Siinz$_{\acute{i}}$ ingéne bary$_{\acute{a}}$ izo nyama.
kuroonga imbǒga	Siinz$_{\acute{i}}$ ingéne baroong$_{\acute{a}}$ izo mbǒga.
gukúura inzǒga	Siinz$_{\acute{i}}$ ingéne bakuur$_{\acute{a}}$ inzǒga.

kugaburira imáshiíni	Siinz´$_i$ ingéne bagabúrir$_a$ imáshiíni.
gutéeka umuceri	Siinz´$_i$ ingéne bateek´$_a$ umucerí.

Exercise 11. Substitution in Sentence 9.

'Bring a pot with water in it.'
('in which is water.')

↓	Zan$_a$ inkóno irimw´$_o$ aamáazi.
isafuriyá	Zan$_a$ isafùriý$_a$ irimw´$_o$ aamáazi.
inzǒga	Zan$_a$ isafuriyá zírimw´$_o$ inzǒga.
ikiyíiko, umúunyu	Zan$_a$ ikiyíiko kírik´$_o$ uumúunyu.
ibiyíiko	Zan$_a$ ibiyíiko bírik´$_o$ uumúunyu.
isáhaáni, imfuúngurwa	Zan$_a$ isáhaán$_i$ irikw´$_o$ imfuúngurwa.
amasáhaáni	Zan$_a$ amasáhaán$_i$ árikw´$_o$ imfuúngurwa.
igitabo, impaapuro	Zan$_a$ igitabo kírimw´$_o$ impaapuro.
ibitabo	Zan$_a$ ibitabo bírimw´$_o$ impaapuro.
umudúga, isaánsi	Zan$_a$ umudúg$_a$ urimw´$_o$ isaánsi.

Exercise 12. A use of the participial mood. Substitution in Sentence 12.

'When the rice is done, what do you do?' ('...how does a person act?')

umuceri	Umucer$_i$ uhíiy$_e$, umuunt$_u$ agira áte?
inyama	Inyama zíhiiy$_e$, umuunt$_u$ agira áte?

amashu	Amash$_{u}$ ahíiye, umuúnt$_{u}$ agira áte?
intoofanyi	Intoofanyi zíhiiye, umuunt$_{u}$ agira áte?
guhóra	Intoofany$_{i}$ zíhoz$_{e}$, umuunt$_{u}$ agira áte?
umuceri	Umucer$_{i}$ uhóz$_{e}$, umuunt$_{u}$ agira áte?
ibitooke	Ibitooke bíhoz$_{e}$, umuunt$_{u}$ agira áte?
amáazi	Amáaz$_{i}$ ahóz$_{e}$, umuunt$_{u}$ agira áte?
gushúuha	Amáaz$_{i}$ ashúush$_{e}$, umuunt$_{u}$ agira áte?
imbǒga	Imbǒga zíshuush$_{e}$, umuunt$_{u}$ agira áte?
guhéra	Imbǒga zíhez$_{e}$, umuunt$_{u}$ agira áte?
amafaraanga	Amafaraang$_{a}$ ahéz$_{e}$, umuunt$_{u}$ agira áte?

[NB The comma in each of these sentences represents an optional pause. If the pause is made, the final vowel of the word that precedes it must of course be pronounced.]

Exercise 13. Tones on monophonic and diphonic prefixes with /-te/. Substitution in Sentence 7.

a) 3 pl. and 2 sg.

	'How do they cook rice?'	'How do you cook it?'
umuceri	Umuceri bawuteeka báte?	Uwuteek$_{a}$ ǔte?
intore	Intore baziteeka báte?	Uziteek$_{a}$ ǔte?
ibitooke	Ibitooke babiteeka báte?	Ubiteek$_{a}$ ǔte?
imbǒga	Imbogá baziteeka báte?	Uziteek$_{a}$ ǔte?

b) 3 sg. and 2 pl.

	'How does she cook vegetables?'	'How do you (pl.) cook them?'
imbǒga	Imbog$_{\acute{a}}$ aziteek$_a$ ǎte?	Muziteeka múte?
ibitooke	Ibitook$_e$ abiteek$_a$ ǎte?	Mubiteeka múte?
intore	Intor$_e$ aziteek$_a$ ǎte?	Muziteeka múte?
umuceri	Umucer$_i$ awuteek$_a$ ǎte?	Muwuteeka múte?

Exercise 14. Vowel length before /-te/ after long and short syllables. Substitution in Sentence 7.

	'Rice, how do you cook it?'	'How do you sell it?'
umuceri	Umucer$_i$ uwuteek$_a$ ǔte?	Uwugur$_a$ uúte?
intoofanyi	Intoofany$_i$ uziteek$_a$ ǔte?	Uzigur$_a$ uúte?
ibituunguru	Ibituungur$_u$ ubiteek$_a$ ǔte?	Ubigur$_a$ uúte?
amashu	Amash$_{\acute{u}}$ uyateek$_a$ ǔte?	Uyagur$_a$ uúte?
inyama	Inyam$_a$ uziteek$_a$ ǔte?	Uzigur$_a$ uúte?

[NB The lengthening of the next to last vowel in Columns 2 and 3 of this exercise seems to be optional. Notice the examples of this kind of variation in the recorded versions of these exercises.]

Practice conversations.

1.

Did you finish writing the letters?	Waahéjeje kwaandik$_a$ amakeéte?	
		Mpejej$_e$ ubu.

		´Ngaayó.
Shall I take them to the post office?	Ndayajaáne kuu póosíta?	
		Roreera nshirekó zaá 'timbres'.

2.

I don't have any more stamps. ('I no longer have stamps.')	Ntaa 'timbres' mfisé.	
		Ndazífise nyiínshi. Ukeneye ziingáahé?
Two ten franc [stamps].	Zibiri z$_{a}$ ámafaraang$_{a}$ icúm$_{i}$ imw$_{\acute{e}}$ iimwé.	
		Ngiizí shírako.

UNIT 20

REVIEW

Exercise 1. Identify the following indicative conjunct verb forms for tense. Respond by supplying the appropriate time expression.

a. Subject prefix consisting of a vowel (/u/) or its nonsyllabic counterpart (/w/).

uboony$_e$ ikí?	ubu
waboony$_e$ ikí?	uyu muúsi
wabóony$_e$ ikí?	ejó
wasaanz$_e$ ikí?	uyu muúsi
usaanz$_e$ ikí?	ubu
wasaanz$_e$ ikí?	uyu muúsi
wiibagiy$_e$ ikí?	ubu/uyu muúsi
watúrutsěhe?	ejó
waturutsěhe?	uyu muúsi
wavúuyěhe?	ejó
wavuuyěhe?	uyu muúsi
uriiy$_e$ ikí?	ubu
waríiy$_e$ ikí?	ejó

b. Subject prefix consisting of consonant plus vowel.

baboony$_e$ ikí?	ubu
baaboony$_e$ ikí?	uyu muúsi
baáboony$_e$ ikí?	ejó
baaśaanz$_e$ ikí?	uyu muúsi
basaanz$_e$ ikí?	ubu
baasaanz$_e$ ikí?	uyu muúsi
biibagiiy$_e$ ikí?	ubu/uyu muúsi
baáturutsěhe?	ejó
baaturutsěhe?	uyu muúsi
baávuuyěhe?	ejó
baavuuyěhe?	uyu muúsi
bariiy$_e$ ikí?	ubu
baáriiy$_e$ ikí?	ejó

[After completing both halves of Exercise 1, the instructor should give the students lines from both halves, selected at random.]

[After the students have completed this phase of the exercise, the instructor should add verbs in the immediate, recent and non-recent tenses in 1 sg., 3 sg., 1 pl., and 2 pl.]

Exercise 2. Contrast among participial, relative and indicative forms. This exercise may be done with either the English or the Kirundi as the cue.

Umucer$_i$ uhíiye,	(turawúrya.)	When the rice is done...
Umucer$_i$ uhiiyé	(´ni mwiizá.)	Rice that is done...
Umucer$_i$ urahíiye,	(aríko...)	The rice is done, ...
Ukwéezi kúbonetse,	(urageenda.)	When the moon comes up...
Ukwéezi kubonétse	(´n$_i$ ukwaakábiri.)	The moon that has appeared...
Ukwéezi kurabónetse,	(aríko...)	The moon has risen, ...
Amáaz$_i$ ashúushe,	(ushíremw$_{\acute{o}}$ umuceri.)	When the water is hot...
Amáaz$_i$ ashuushé,	(´niy$_{\acute{o}}$ akur$_{\acute{a}}$ ubuhomá.)	Water that is hot...
Amáaz$_i$ arashúushe,	(aríko...)	The water is hot, ...
Abáana bávyuutse,	(umbaríre.)	When the children get up...
Abáana bavyuutsé	(bakwiiye kwíiyoza.)	The children that have gotten up...
Abáana baravyúutse.	(aríko...)	The children are up.

Exercise 3. Translate into Kirundi the following sentences or parts of sentences:

1. The rice is done.
2. The rice is getting done ...
3. Rice that is done...
4. The book is heavy.
5. The book that is heavy...
6. The one [i. e. the book] that is heavy...
7. The vegetables are wilted.
8. Vegetables that are wilted...
9. Those [vegetables] that are wilted...
10. If the vegetables are wilted...
11. The teacher helps us.
12. If the teacher helps us...
13. The teacher who helps us...
14. [He] who helps us...
15. People who eat pork...
16. If people eat pork...
17. [Those] who eat pork...

TWO-LINE CONVERSATIONS

1. Ndora kuu B.B.A. aríko ´ntahó nzi néezá.	I'm going to the Banque Belgo-Africaine, but I'm not sure where it is.

	Ukurikir$_a$ iri barabara nyéne. Ni haákurya ya...	Just follow this street. It's on the other side of...
2.	Ndagusaang$_a$ i muhirá ku musáse?	Will I find you at home early in the morning [i. e. around 8 a.m.].
	Utáhaánsaanze nzooba ndí heepfó y$_a$ ínzu.	If you don't find me there, I'll be down below the house.
	Si kure.	It isn't far.
3.	Urwo rurími rwó haákurya y$_a$´aamáazi ´ntirwooróshe.	That language from abroad ('the other side of the water') isn't easy.
	Aríko ´ntirugooyé kurut$_a$ icóongerezá.	But it isn't harder than English.
4.	Só yiitwa ndé?	What is your father's name?
	Daatá yiitwà Yohaáni.	My father is called John.
5.	Ngo shóobuj$_a$ ari kw iivuuriro?	I hear your boss is at the hospital.
	Eegó yajaany$_e$ umwiígeme wíiwé.	Yes, he took his daughter.

6.	Amafaraang$_a$ igihuumb$_i$ arabákwiira néezá?	Is 1000 francs enough for them?
	Ubah$_{\acute{e}}$ ibiceri. Icó s$_{\acute{i}}$ ikigóoye.	[You] give them coins. That isn't (something that is) difficult.
7.	Nooné ngur$_a$ ik$_{\acute{i}}$ uyu muúsi?	What shall I buy today?
	Uragur$_a$ indagara.	Buy small fish.
8.	Uturutse héehé ga Antoonĭya we?	Where have you come from, Antoinette?
	Mvuye haáfi y$_a$ íkibaánza haambavu y$_a$ ísŏko.	I've come from near the square, across the market.
9.	Amafaraanga yaanj$_e$ ari héehé?	Where is my money?
	Ntabaara niibagiye, toora ´ngaayá.	Excuse me! I forgot. Here you are.
10.	Ubwóoko bw$_a$ ízo mpuúzu zireméereye gŭtyo buturukăhe ga ntu?	Where do these kinds of heavy clothing come from?

Inyiínshi ziv$_a$ i Burăya. Aríko reeró n$_a$ ízivá murí Ameeriká ´si nké.	Many come from Europe. ('But in addition the ones that come from America are not few.')
12. Ah$_o$ uroreerey$_e$ ikí?	What are you waiting for?
Ndoreerey$_e$ umuvúukanyi wa dàatabuja.	I'm waiting for the brother of my boss.
13. Kurikir$_a$ iri barabara ´ni wareengáan$_a$ urugaánda, uzoob$_a$ ushítsehó.	Follow this road and when you get to the forge, you'll be there ('you will have arrived there').
A! ´n$_i$ iryá nz$_u$ iherá zóóse?	Ah! Is it the last building?
14. Wewé na múshikaawe, umŭto níindé?	Who is younger, you or your sister?
Mushíkaanje, ´niwe mutó.	My sister is the younger one.
15. Iyo mpuúzu ´ni nziizá.	That article of clothing is good.
Eego ´ni nziizá, kaánd$_i$ irahwahutse.	Yes, it is, and it is light [too.]

16.	Ubu ndoonder$_a$ ihóoteéri. Ngireénte ngo ndayishikíire?	I'm looking for a hotel. How can I get to one?
	Komeza, ureengáan$_e$ inzu zibiri, iya gátatu ´ni ihóoteéri.	Go straight ahead, pass two buildings, and the third is a hotel.
17.	Mushíki wá Yohaáni angana áte?	How tall (big, old) is John's sister?
	Mushíkiw$_{\acute{e}}$ aramusuumba caane.	His sister is much taller (bigger, older) than he.
18.	´Ntaa micúungwá mufisé?	Don't you have any oranges?
	Turayífis$_e$ aríko mikeey$_{\acute{a}}$ iraboze.	We have them, but a few of them are rotten.
19.	´Ni kukí Yohaán$_i$ avugá buhóro?	Why does John speak so softly / slowly?
	´Ni buhóro aríko ´si náabí.	It ([his speaking]) is soft, but it isn't bad.
20.	Urashiima kwíig$_a$ Ikiruúndi?	Do you enjoy studying Kirundi?
	Jeewé ´sinshiimá kucíiga. Kiragooye.	Me, I don't like to study it. It's hard.

21.	Gutáambuka nó guhíta birafís$_e$ itáandukaaniro?	Are gutaambuka and guhita different?
	O! Bifis$_e$ itáandukaaniro rinínii!	Oh, they're quite different!
22.	Waguz$_e$ imbogá zikavyé.	You bought dried-up vegetables.
	Ńtaa ziíndi naroonsé.	I didn't find any others.
23.	Iyo mpuúzu yaáshize.	That article of clothing is worn out.
	Gur$_a$ iyiíndi.	Buy another.
	Ńtaa mafaraanga mfisé.	I don't have money.
	Ntabaar$_a$ umpé makéeyá.	Help me, and give me some ('a few [francs]').

Practice conversations.

1.

You say that you want to go to Kayanza next week, and ask your friend whether he has ever been there. You ask how many hotels there are in Kayanza. You ask what the hotels are like.	Nshaaka kuja mu Kayaanza mw iyiínga riizá. Uramaze kujǎyo?	
		Maze kujay$_{\acute{o}}$ ibihe bitaanu.
	Har$_i$ amahóoteér$_i$ angáahé?	

You ask which is nicest. You ask the price of accomodations. You express your appreciation, and thank your friend, for his help.		´Har$_{i}$ aatatu.
	Amez$_{e}$ aáte?	
		Imwé muríyo ´ni nziizá gusuumba iziíndi.
	Inziizá n$_{\acute{i}}$ iyiíhe?	
		Ni ihóoteéri ya... Ikiintu cóós$_{e}$ ushaaká kirimwó.
	Nzoobah$_{a}$ amafaraang$_{a}$ angáahé?	
		Bizoova kuu nz$_{u}$ uzóofáta n$_{a}$ ímiís$_{i}$ uzóomárăho.
	Emwé ndagushiimiye. Urakóze caane.	

2.

Your friend admires something that you have. You reply that you bought it at Muzinda, and ask whether he has ever been there. You ask		Inkŏk$_{o}$ irí háno ´ni nziizá. Wayíguzĕhe?
	Nayíguze ku Muziinda. Uramaze kuhashika?	
		Maze kuhaja keénshi.

what he does there.	Uhor$_a$ ujayó gukór$_a$ ikí?	
		Mpora njá kudaándazǎyo.
You ask him what he trades in.	Udaandazǎy$_e$ íikí?	
		Ndaandazay$_{\acute{o}}$ impuúzu, amasafuriya, ibiyíiko, n$_a$ íbiíndi.
You ask how business seems to be going.	Ivy$_a$ úbudaándaza, ubona bímeze bíte?	
		Ndaroonk$_a$ udufaraanga dukéeduké.

UNIT 21

BASIC DIALOGUE

1.	-téembereza (-téembereje)	to cause to go about
1A	Ujé gutéemberez$_a$ abáana uyu muúsi, haríya muu 'parc'.	Go take the children to the park today.
2B	Ndabajaana gihekí?	What time shall I take them?
	nka-´	as, like
3A	Nka sáa taánu , Nk$_a$ ísahá zitàanu, saa sit$_{\acute{a}}$ ubagarúkane gufuungura.	By eleven, so as to bring them back for lunch at noon. ('so that at noon you return with them to eat.')
	inkoofeero (9, 10)	hat
4B	Bageenda báambay$_e$ inkoofeero?	Are they supposed to wear hats? ('Do they go (they) wearing hats?')
	-riinda (-riinze)	to guard, protect
	izúuba (5)	sun
5A	Ee, kaánd$_i$ ubariínde kuja ku zúuba caane.	Yes, and keep them from going out in the sun very much.
	igĭti (7, 8)	tree
6B	Nabóonye hárih$_{\acute{o}}$ ibĭti.	I believe there are trees there.
	igitúutu (7)	shadow

7B	´Si vyiizá kujaan$_a$ abáana mu gitúutú cáavyo?	Isn't it [a] good [idea] to take the children into their shade?
2.		
	akanwa (12, 13)	mouth
	˜ryá	that over there
8C	Ubon$_a$ uryá mwáan$_a$ afis$_e$ ikí mu kanwa?	What does that baby have in his mouth?
9D	Hiingá ndaabé.	Let me see.
10D	N$_i$ ifaraanga.	It's a piece of money.
	-gerageza (-gerageje)	to try
11C	Kuv$_a$ uyu muúsi, ´urageragezа kumuriinda ntaáshir$_e$ ibiintu mu kanwa.	From now on, try to keep him from putting things in his mouth.
12D	Mbon$_a$ agóoye, mugábo nzoogeragez$_a$ ukó nshobóye.	It seems to me that he's difficult [to care for], but I will try my best ('that which I can').
3.		
13E	Umwáan$_a$ aríhe?	Where is the baby?
	ikigó (7, 8)	an enclosed back yard
	-iicara (-iicaye)	to be seated
	ivyaátsi (8)	grass

	-kina (-kinye)	to play
14F	Ari mu kigó yiicaye mu vyaáts$_i$ akína.	He is sitting in the grass in the yard playing.
	-hava (-havuuye)	to do as a consequence
	-guma (-gumye)	to stay
15E	´Uraraaba ntaáhav$_e$ agúma ku zúub$_a$ igihe kiníni yoohav$_a$ arwáara.	(You) watch out so he doesn't stay in the sun a long time, and consequently get sick.
	-ryáama (-ryáamye)	to lie down
16F	Náhaándi nyéne, ndamujaana kuryáama ryáarí?	By the way, what time do I put him to bed?
	-ruhuuka (-ruhuutse)	to rest
17E	Igihe caa sáa sit$_{\acute{a}}$, uramuuzana, mumugabúrire, haanyum$_a$ umwoóze, uboné kumúryaamik$_a$, aruhuúke.	By noon, bring him back and (you (pl.)) feed him, then bathe him, and put him to bed so he gets some rest.
18F	Ni vyóóse nkwiiyé gukóra?	Is that all I'm supposed to do?
	inzóka (9, 10)	snake

19E	Igiihe muzóobá múri gukina, uramuriinda néez$_a$´, inzóka ntizímurye.	While ('the time') you (pl.) are playing, take good care of him so that snakes don't bite ('eat') him.

1. A note on the particle /nka-´/.

The particle /nka-´/ appears in Sentence 3:

nka sáa taánu	11 a.m.

This particle, whose tonal behavior is like that of /na-´/ (Unit 7, Note 1), is commonly translated 'as' or 'like'. Some further examples of its use are:

Yaambaye nka mwéenewáabo.	He is dressed like his brother.
Nka Yóhaáni yookubárira.	Someone like John could answer you.

[For practice in using /nka-´/, see Exercises 6,7.]

2. A note on the non-personal possessives:

In Sentence 7:

...mu gitúutu cáavyo.	in the shade of them [i. e. the trees, Cl. 8]

the word /cáavyo/ contains two concordial morphemes. The first is represented in this word by /c-/ (Class 7) and agrees with /igitúutu/ (Class 7). The second concordial morpheme is represented in this word by /-vy-/ (Class 8) and agrees with /ibǐti/.

Other words built on the same model are found in:

ĭngo záabo	their (Cl. 2) farms (Cl. 10)
inyama yáayo	meat (Cl. 9) of it [e. g. chicken (Cl. 9)]
inyama záazo	meat (Cl. 10) of them [e. g. chickens (Cl. 10)]
ibitabo vyáaco	book of it [e. g. Kirundi (Cl. 7)]
abaantu báaco	people of it [e. g. the city (Cl. 7)]
haákurya yáaryo	beyond it [e. g. street (Cl. 5)]
haáfi yáazo	near (Cl.9) them [e. g. houses (Cl. 10)]

The general formula for the non-personal possessives is:

Concord 1	plus /áa/	plus Concord 2	plus /o/
z-	-áa-	-b-	-o
vy-	-áa-	-ch-	-o
etc.			

[For practice with impersonal possessives, see Exercises 3, 4.]

3. A note on the demonstrative series with stem /˜rya/.

In Unit 3, Note 2 two series of demonstratives were introduced:

uyu mwáana	this child [here]
uyo mwáana	that child [the one referred to already]

Sentence 8 contains a member of a third demonstrative series:

uryá mwáana	that child [over there]

Other members of the same series are:

utáambutse rírya...	when you cross that one (i. e. /ibarabara/ Class 5)
iryá nzu	that house [there]
bárya baantu	those people [over there]

The general formula for this series of demonstratives is:

Concord with high tone, plus /rya/

but if the concordial prefix is monophonic, the tone is pronounced on /rya/ and not on the prefix:

Cl. 1	uryá
2	bárya
3	uryá
4	iryá
5	rírya
	etc.

[For practice on this set of demonstratives, see Exercises 4, 5.]

4. A note on the use of /-riinda/ as the first verb in a phrase.

When /-riinda/ is used before another verb, the verb that follows it may be in the affirmative infinitive form, as in Sentence 5:

ubariínde kuja ku zúuba caane	you should keep them from going in the sun very much

Or the second verb may be in the negative subjunctive, as in Sentence 11:

...kumuriinda ntaáshir$_{e}$ ibiintu mu kanwa	...to keep him from putting things into his mouth.

These two forms (affirmative infinitive and negative subjunctive) are largely interchangeable after /-riinda/. [For practice on this point, see Exercise 2.] [This note is typical of many that could be written concerning the use of the subjunctive, infinitive, participial or other form of any verb when it follows certain specified verb stems. The student should be alert to these matters, and compile his own lists of verbs that are followed by certain moods of other verbs.]

5. A note on the conditional tense.

Examples of the conditional tense have been encountered in earlier units:

´ntiwoosubirǎmwo	wouldn't you repeat it?
wooshiima...	would you be pleased...?
noobishiima...	I'd like it.
noobuzwa n$_{a}$ íikí?	by what would I be forbidden?
yoombaza, noomufásha	if he asks me, I will help him or: if he asked me, I would help him

In the last of the above examples, the conditional is used in both clauses. Note that, although the second clause may be translated with an English future tense ('I will help him.'), the verb in Kirundi must be in the conditional, and not in the /-zoo-/ tense.

With respect to its meaning, the Kirundi conditional is fairly close to the so-called conditional forms of certain Indo-European languages. The conditional in some languages is called a 'mood', but in Kirundi the conditional marker /-oo-/ is mutually exclusive with the markers for immediate, hodiernal, hesternal, and future tenses, and so is itself called a 'tense.'

The conditional has no affirmative participial form, but all other combinations of affirmative and negative with the four moods (indicative, participial, relative, autonomous) are found. Separate conjunct and disjunct forms exist for the immediate affirmative, but for high verbs only, since the only difference between the two linkages is that conjunct has low stem tone where disjunct has basic stem tone:

	Bookor$_a$ ikí? (Cj)	What would they do?
	Bookór$_a$ akazi kaanje? (Dj)	Would they do my work?
but:	Boofuungur$_a$ ikí? (Cj)	What would they eat?
	Boofuungura? (Dj)	Would they eat?

Affirmative relative forms have post-radical high:

umuuntu yookutabáara...	a person who could help you...

All other conditional forms have low stem tone:

Uwógutabaara ´ni Yohaáni.	[A person] who could help you is John.
Uwutóogutabaara ´ni Yohaáni.	[A person] who would not help you is John.

Compare also the negative conditional forms discussed in Unit 11 , Note 1 .

Note that in disjunct forms that have an object prefix, the stem tone remains on the root syllable and not on the object. This contrasts with the tonal behavior of infinitives:

gufásha	to help
kumúfasha	to help him
noofásha	I would help
noomufásha	I would help him

[For practice on this point, see Exercise 1.]

6. Adhortative forms.

The dialogues of this unit include the following:

Stc. 11 Kuv$_a$ uyu muús$_1$ ´uragerageza...

From now on, try to...

Stc. 15 ´Uraraaba... 'Watch out...'

The underlined verbs are here translated into English as imperatives, but they are quite different in form from the simple imperative discussed in Unit 11, Note 1 . The forms quoted above are called ADHORTATIVE verbs. Concerning them, Meeussen tells us (§ 464) that adhortative verbs occur almost exclusively in the second person, with the syllable /-ra-/ after the subject prefix. These forms have provisional high tone on the first consonant after the first vowel. Stem tone is low for both high and low verbs. The adhortative is used in conveying instructions or suggestions which do not have to be carried out immediately. [The adhortative will not be made the object of drill in this course.]

Exercise 1. Conditional forms, affirmative. Location of tones in forms containing object prefixes.

	'Will you help him?'	'If he asks me, I will help him.'
kumúfasha	Uzoomufasha?	Yoombazá, noomufásha.
kujaana	Muzoojaana?	Yoombazá, twoojaana.
kumuroreera	Uzoomuroreera?	Yoombazá, noomuroreera.
kumwíiza	Uzoomwiiza?	Yoombazá, noomwíiza.
kumúbarira	Uzoomubarira?	Yoombazá, noomubárira.
kumugaburira	Uzoomugaburira?	Yoombazá, noomugaburira.

Exercise 2. /-riinda/ as the first of two verbs. Negative subjunctive vs. affirmative infinitive.

	'They shouldn't go into the sun much.' ('... into much sun.')	'Keep them from going into the sun much.'
kuja ku zúuba ryiínshi	´Ntibáje ku zúuba ryiínshi.	Ubariínde kuja ku zúuba ryiínshi.
gukinira mw iibarabara	´Ntibákinire mw iibarabara.	Ubariínde gukinira mw iibarabara.
kuja kwíiyanduz$_a$ ingwáara	´Ntibáje kwíiyanduz$_a$ ingwáara.	Ubariínde kuja kwíiyanduz$_a$ ingwáara.
kuzímira	´Ntibázimire.	Ubariínde kuzímira.

kuryá ibiintu bibí	ʼNtibáry$_e$ ibiintu bibí?	Ubariínde kury$_{\acute{a}}$ ibiintu bibí.
kuva háno	ʼNtibáve háno.	Ubariínde kuva háno.

Exercise 3. Inanimate possessives.

	'Do you see the trees?' ('Is it not trees that you see?')	'Take the children into their shade.'
ibǐti	Ntaa bit$_{\acute{i}}$ uboná?	Jaan$_a$ abáana mu gitúutu cáavyo.
inzu	Ntaa nz$_u$ ubońa?	Jaan$_a$ abáana mu gitúutu cáayo.
umudúga	Ntaa mudúg$_a$ uboná?	Jaan$_a$ abáana mu gitúutu cáawo.
igǐti	Ntaa git$_{\acute{i}}$ uboná?	Jaan$_a$ abáana mu gitúutu cáaco.

Exercise 4. Demonstratives with /˜rya/. Inanimate possessives.

	'Do you see that tree?'	'Take the child over by it.'
igǐti	Urabóna kírya gǐti?	Jaan$_a$ umwáana haáfi yáaco.
urugaánda	Urabóna rúrya rugaánda?	Jaan$_a$ umwáana haáfi yáarwo.

'icamion'	Urabón$_a$ iryá 'camion'?	Jaan$_a$ umwáana haáfi yáayo.
uruseengero iseengero	Urabóna rúrya iryá ruseengero? seengero?	Jaan$_a$ umwáana haáfi yáarwo. yáayo.
umuryáango	Urabón$_a$ uryá muryáango?	Jaan$_a$ umwáana haáfi yáawo.
amasaangaanzira	Urabón$_a$ aryá masaangaanzira?	Jaan$_a$ umwáana haáfi yáayo.
inzira	Urabón$_a$ iryá nzira?	Jaan$_a$ umwáana haáfi yáayo.

Exercise 5. Demonstratives with /˜rya/. Monophonic and diphonic prefixes.

	'Whose child is that?' ('that child is of whom?')
umwáana	Uryá mwáana ´n$_1$ uwaánde?
umuúnyu	Uryá muúnyu ´n$_1$ uwaánde?
igituúngwa	Kírya gituúngwa ´n$_1$ icaánde?
urutore	Rúrya rutore ´n$_1$ urwaánde?
igitaambara	Kírya gitaambara ´n$_1$ icaánde?
inkóko	Iryá nkóko ´n$_1$ iyaánde?
ikiyíiko	Kírya kiyíiko ´n$_1$ icaánde?
ipikipiki	Iryá pikipiki ´n$_1$ iyaánde?
akazi	Kárya kazi ´n$_1$ akaánde?

Exercise 6. One use of /nka- ´/.

	'They will return about 11:00.'
↓	Bazoogaruka nk$_a$ ísahá zitaanu.
gutáangura	Bazootaangura nk$_a$ ísahá zitatu.
gatatu	Bazootaangura nk$_a$ ísahá zitatu.
guhéza	Bazooheza nk$_a$ ísahá zitatu.
kabiri	Bazooheza nk$_a$ ísahá zibiri.
kuva	Bazoovăyo nk$_a$ ísahá zibiri.
rimwé	Bazoovăyo nka sáa mooyá/isăh$_a$ imwé.
kuryá	Bazoorya nka sáa mooyá/isăh$_a$ imwé.

Exercise 7. Another use of /nka/.

	'He is dressed like his brother.'
↓	Yaambaye nkà mwéenewáabo.
umugeenzi	Yaambaye nk$_a$ úmugeenzi wíiwé.
kuvúga	Avuga nk$_a$ úmugeenzi wíiwé.
sé	Avuga nka sé or: nka sé wíiwé.
kumera	Ameze nka sé.
umwiígiisha	Ameze nk$_a$ úmwiígiisha.
kwaambara	Yaambaye nk$_a$ úmwiígiisha.
mweénewáabo	Yaambaye nka mwéene wáabo.

Exercise 8. Use of participial /hárihó/. Concordial prefixes with /-riho/. (Answers are either affirmative or negative, as appropriate.)

	'Did you see any trees in the park?'	'I saw some (today).'
ibĭti	Waboonye hárihó ibĭti muu 'parc'?	Naboonye bírihó.
abaantu	Waboonye hárihó abaantu muu 'parc'?	Naboonye bárihó.
imidúga	Waboonye hárihó imidúga muu 'parc'?	Naboonye atáayó.
ivyaátsi	Waboonye hárihó ivyaátsi muu 'parc'?	Naboonye bírihó.
inzóka	Waboonye hárihó inzóka muu 'parc'?	Naboonye atáazó.
amapikipiki	Waboonye hárihó amapikipiki muu 'parc'?	Naboonye atáayó.
inká	Waboonye hárihó inká muu 'parc'?	Naboonye atáazó.
imisózi	Waboonye hárihó imisózi muu 'parc'?	Naboonye atáayó.

Exercise 9. Participial used to express current action. Monophonic vs. diphonic prefixes with participial forms.

	'The children are sitting on the grass playing.'	'The child is seated on the grass playing.'
↓	Abáana biicaye mu vyaátsi bákina.	Umwáana yiicaye mu vyaátsi akína.
kwíiga	Abáana biicaye mu vyaátsi bíiga.	Umwáana yiicaye mu vyaátsi yíiga.
kuryáama	Abáana baryaamye mu vyaátsi bíiga.	Umwáana aryaamye mu vyaátsi yíiga.
gusoma	Abáana baryaamye mu vyaátsi básoma.	Umwáana aryaamye mu vyaátsi asóma.
kwiicara	Abáana biicaye mu vyaátsi básoma.	Umwáana yiicaaye mu vyaátsi asóma.
gufuungura	Abáana biicaye mu vyaátsi báfuungura.	Umwáana yiicaaye mu vyaátsi afúungura.
kuryáama	Abáana baryaamye mu vyaátsi báfuungura.	Umwáana aryaamye mu vyaátsi afúungura.

Exercise 10. Shifting of tenses. (Immediate, recent, non-recent).

	'Where do you take them?'	'I take them to the park.'
	Ubajaana héehé?	Ndabajaana muu 'parc'.
mugitóondo	Wabajaanye héehé mu gitóondo?	Nabajaanye muu 'parc'.
ejó	Wabájaanye héeh$_{\acute{e}}$ ejó?	Nabájaanye muu 'parc'.
gihekí	Wabájaanye giheki ejó?	Nabájaany$_e$ isahá zitatu.
mu gitóondo (uyu muúsi)	Wabajaanye gihekí mu gitóondo?	Nabajaany$_e$ isahá zitatu.
imiísi yóóse	Ubajaana gihekí?	Ndabajaan$_a$ isahá zitatu.

Practice conversations.

1.

As a parent, you ask your child's nurse what she did with the child during the afternoon. You check to be sure that the child wasn't out in the sun too long.	Mwaakoz$_e$ ikí haanyuma ya sáa sitá?	
		Twaatéembereye.
	Mwaagumye ku zúuba igihe kiníni?	
		Oya twaagumye ku zúuba haáf$_i$ isǎh$_a$ imwé.

2.

(As a parent, you interview an applicant for a job caring for you children.) You ask whether the applicant knows how to feed and bathe children. You ask whether she has had prior experience.	Uráazi kwóoz$_{a}$ abáana nó kubagaburira?	
		Ndabíizi néezá.
	Uramaze kurer$_{a}$ abáana ahaándi?	
		Ndez$_{e}$ abáana igihe kiníni caane.

Free Conversations

1. A parent gives instructions for the day to the person who takes care of his children.
2. A parent interviews a prospective babysitter.
3. A babysitter, who feels underpaid, tries to make a case for an increase in wages.

UNIT 22

	BASIC DIALOGUE	THE WEATHER
	haanzé	outside
	-gwa (-guuye)	to fall
1A	Ubona haanz$_{\acute{e}}$ irík$_o$ iragwa?	Is it raining outside?
	igicu (7, 8)	cloud
2B	Oya aríko mboony$_e$ ibic$_u$ arí vyiínshi.	No, but I see there are many clouds. ('...the clouds are many.')
	imvúra (9)	rain
3A	Murí iki gih$_e$ imvúr$_a$ igw$_a$ umwaány$_a$ ungan$_{\acute{a}}$ ikí?	In this season ('time'), how long does it rain?
	-híta (-híse)	to be finished
	urusháaná (11)	the principal rainy season (May)
4B	Ni iyúrusháaná ́ntiigwá ng$_o$ ihité.	It is the rain of the urushaana, it doesn't stop. ('it doesn't fall that it may cease')
	inyuma (9)	behind, after
	umutáaga (3, 4)	noon, daytime
5A	Mbeéga mu rusháan$_{\acute{a}}$ ikuunda kugwa inyuma y$_a$ úmutáaga caanké mu gitóondo?	In the rainy season, does it usually ('does it like to') fall in the afternoon or in the morning?

6B	Imvúra y$_a$ úrusháaná ´ntigir$_a$´ isǎha.	The rain in the rainy season doesn't go by schedule.
	haba (< /-bá/ 'be')	there is
	umugórooba (3, 4)	sunset, evening
7B	Haba mw iijoro, ku mutáaga´caanké ku mugóroob$_a$ ikagwa.	Sometimes it falls at night, in the middle of the day, or at sunset.
	ubwo	perhaps
8A	Kó nuumvá hashuush$_e$´, ubwo ´ntihav$_a$´ igwá?	I feel it is warm here ('here is warm'); maybe it will rain?
9B	Ni iy$_a$´ urusháaná ´ntaa wumény$_a$ iy$_o$´ iturútse.	It's (of) the urushana; there's no-one who knows where it comes from.
	agacu (12, 13)	small cloud
10A	Nooné túrya ducu kó mboná tutaremyé?	But it seems to me that those clouds aren't heavy [enough].

2.

11C	Háno mufis$_e$ ibihe vy$_a$ úumwáaka biingáahé?	How many seasons ('times of year') do you have here?
12D	Dufis$_e$ ibihe vy$_a$ úumwáaka biné.	We have four.
13C	Wooshóbora kuúmp$_a$ amazína yáavyo?	Could you give me their names?

	-téga (-téze)	to receive (physically)
	ugutwí (15, 6)	ear
	impeéshi (9)	beginning of dry season
	icí (5)	dry season
	agataási (12)	season of early rains
14D	Teg$_a$ amatwí: urusháaná, impeéshi, icí, n$_a$ ágataási.	Listen: urushaana, impeshi, ici, and agatasi.
15C	N$_1$ ikiíhe gihe kirimw$_{\acute{o}}$ íimvúra nyiínshi?	Which one has the most rain? ('It is which season in which is much rain?')
16D	N$_1$ urusháaná.	It's urushana.
17C	Mucí muhora múkor$_a$ ibíki?	In ici, what do you ordinarily do?
18D	Icí ´n$_1$ igih$_e$ abáana bakuundá.	Ici is the season that the children like.
	-kúundira (-kúundiye)	to like for
19C	Bagikuundir$_a$ ikí?	What do they like it for?
	-íiruka (-íirutse)	to run
	eka	no!
20D	Barakina, bakíiruka, eka ´ni vyiizá.	They play and run, well, it's nice!

21C	Mbarir$_a$ ubury$_{\acute{o}}$ ukuund$_{\acute{a}}$ urusháaná.	Tell me how you like urushana.
22D	Eémwe, ntarwo nkuundá.	Oh, I don't. ('It is not that that I like.')
23C	Ni kuk$_{\acute{i}}$ utarukúunda?	Why don't you like it?
	-kanya (-kanye)	to be cold
	ivyoóndo (8)	mud
24D	Imvúr$_a$ iba nyiínshi, haanzé hagakanya, hakab$_a$ ivyoóndo vyiínshi.	The rain is heavy, it's cold out, and there's a lot of mud.

1. A note on the periphrastic progressive.

The sentences:

Ubona haanz$_{\acute{e}}$ irík$_o$ iragwa?	Can you see if it's raining outside?
Amáaz$_i$ arik$_{\acute{o}}$ arabira.	The water is boiling.
Birikó birabora.	They (Cl. 8) are getting rotten.

contain a construction which is summarized in the following formula:

> Subject prefix plus /-riko/ plus Subject prefix plus disjunct verb.

The two subject prefixes are always of the same class. The tone for the indicative is on the syllable /-ko/. The first of the above examples contains an example of the participial mood.

This construction consists of a two-word phrase, but the phrase plays much the same part in sentences as do the one-word tenses that have already been studied. For this reason, it is called a 'periphrastic tense.' It is used when the speaker wishes to call attention to the continuing nature of an action which is going on. With respect to English translations, the periphrastic progressive of Kirundi is often but not always matched by an English present progressive ('is _______ing'). The infinitive that corresponds to /-riko/ is /kubako/. [For practice with the periphrastic progressive, see Exercises 1, 2, 3.]

2. A general note on the stem extensions.

Compare the two sentences:

Bakuund$_a$ icí.	They like ici.
Bagikuundir$_a$ ikí?	What do they like it for?

The root which underlies each of these verbs is /-kúund-/ 'to like'. The stems of the two verbs are respectively /-kúund-/ and /-kúundir-/. The element /-ir-/ in the second will be called a STEM EXTENSION.

There are a number of such 'extensions' which may occur with verb roots in Kirundi. Stem extensions have the following characteristics:

1. They follow the root of the verb.

2. They never end a word.

3. A verb may contain no extensions at all, or it may

contain one, two, or even more of them.

4. Each extension has its own effect upon the way in which the total verb form is used, and on its meaning.

3. A note on the applicative extension.

The particular stem extension which was used as an example in the preceding note is called the APPLICATIVE extension. Some further examples are:

Yagúkorey$_e$ ikí?	What did he do for you?
Ntiwoomumesuurir$_a$ impuúzu?	Please wash the clothes for him.

The applicative extension has two forms: after the vowel /e/ or /o/ in the preceding syllable, it is /-er-/, otherwise (i. e., after /i, u, a/) it is /-ir-/.

Very frequently, the meaning of the applicative extension is that the action of the verb is performed with reference to, or for the benefit of, some thing or person. The thing or person is usually, though not invariably, to be found in the sentence, either as a noun or as an object prefix.

The applicative extension is sometimes translated into English with a 'for' phrase, as in the examples which have been cited above. In other instances, the translation may be somewhat different:

Arik$_{\acute{o}}$ arakina.	He is playing.
Akiniră̌he?	Where is he playing?
...ndayishikíre (Unit 20)	that I should arrive at it

With some verb stems but not for others, the applicative stem is used in the following construction:

ahaantu hó gusomera	a place for reading (cf. /gusoma/ 'to read')
ahaantu hó kuryáama	a place to sleep (cf. /kuryáama/ 'to sleep')

[Practice in the various uses of the applicative extension is provided in Exercises 4, 5, 6, 7.]

4. A note on the reciprocal stem extension.

Another rather productive stem extension is found in this sentence:

Turabónana.	See you later! ('We [will] see one another.')

The form of this extension is /-an-/. Unlike the applicative extension, it is not subject to change according to the vowel of the root.

The meaning of the extension /-an-/ is often that two or more subjects are acting upon one another. For this reason, it is called the RECIPROCAL extension. It may also be used to show that two or more subjects are performing the action jointly. [Examples of the use of the reciprocal extension will be found in Exercise 8.]

Exercise 1. Some miscellaneous sentences that contain progressive periphrastics.

bó	Barikó barakór$_a$ ikí?	What are they doing?
abáana	Abáana barikó barakina.	The children are palying.
abagabo	Abagabo barikó barakór$_a$ akazi.	The men are working.
inkóno	Inkón$_o$ irik$_{\acute{o}}$ irava.	The pot is leaking. ('is leaking' < /-va/ 'go from')
imvúra	Imvúr$_a$ irik$_{\acute{o}}$ iragwa.	It is raining.

Exercise 2. Progressive periphrastic vs. perfective.

	'Some are rotting,'	'and others are rotten.'
(imicúungwá)	Imw$_{\acute{e}}$ irik$_{\acute{o}}$ irabora,	iyiíndi nay$_{\acute{o}}$ iraboze.
(ibitooke)	Bimwé birikó birabora,	ibiíndi navyó biraboze.
(intore)	Zimwé zirikó zirabora,	iziíndi nazó ziraboze.
(imihwí)	Imw$_{\acute{e}}$ irik$_{\acute{o}}$ irabora,	iyiíndi nay$_{\acute{o}}$ iraboze.
(umuhwí)	Umw$_{\acute{e}}$ urik$_{\acute{o}}$ urabora,	uwuúndi naw$_{\acute{o}}$ uraboze.
(intoofanyi)	Zimwé zirikó zirabora,	iziíndi nazó ziraboze.
(amashu)	Amw$_{\acute{e}}$ arik$_{\acute{o}}$ arabora,	ayaándi nay$_{\acute{o}}$ araboze.

Exercise 3. Progressive periphrastic.

	'The oranges are rotting.'
imicúungwá	Imicúungw´$_a$ irik´$_o$ irabora.
intore	Intore ziriko´ zirabora.
gukaba	Intore zirikó zirakaba.
isereri	Isereri zirikó zirakaba.
indǐmu	Indimú zirikó zirakaba.
gushá	Indimú zirikó zirashá.
ibitooke	Ibitooke birikó birashá.
imicúungwá	Imicúungw´$_a$ irik´$_o$ irashá.
kubora	Imicúungw´$_a$ irik´$_o$ irabora.

Exercise 4. The applicative extension with certain verbs in 'where' questions.

	'The child is playing.'	'Where is he playing?'
gukina	Umwáan$_a$ arik´$_o$ arakina.	Akinirǎhe?
kwíiga	Umwáan$_a$ arik´$_o$ aríiga.	Yiigirǎhe?
gusoma	Umwáan$_a$ arik´$_o$ arasoma.	Asomerǎhe?
kwóoga	Umwáan$_a$ arik´$_o$ aróoga.	Yoogerǎhe?
kwíiyoza	Umwáan$_a$ arik´$_o$ aríiyoza.	Yiiyogerezǎhe?
kuryá	Umwáan$_a$ arik´$_o$ araryá.	Ariirǎhe?

Exercise 5. Use of the applicative extension after /ahaantu/ with certain verbs, but not with others.

	'I want to read.'	'I'm looking for a place to read.'
gusoma	Nshaaka gusoma.	Ndoonder$_a$ ahaantu hó gusomera.
kwiicara	Nshaaka kwiicara.	Ndoonder$_a$ ahaantu hó kwiicara.
kuryáama	Nshaaka kuryáama.	Ndoonder$_a$ ahaantu hó kuryáama.
kuryá	Nshaaka kuryá.	Ndoonder$_a$ ahaantu hó kuryá.
gukáraba	Nshaaka gukáraba.	Ndoonder$_a$ ahaantu hó gukárabira.
kwíiyoza	Nshaaka kwíiyoza.	Ndoonder$_a$ ahaantu hó kwíiyogereza.

Exercise 6. A typical use of the applicative extension.

	'Please bring a spoon.'	'Please bring me a spoon.'
ikiyíiko	Ntiwoozan$_a$ ikiyíiko?	Ntiwoonzanir$_a$ ikiyíiko?
inkóno	Ntiwoozan$_a$ inkóno?	Ntiwoonzanir$_a$ inkóno?
isafuriya	Ntiwoozan$_a$ isafuriya?	Ntiwoonzanir$_a$ isafuriya?
igipfúundikizo	Ntiwoozan$_a$ igipfúundikizo?	Ntiwoonzanir$_a$ igipfúundikizo?
umúunyu	Ntiwoozan$_a$ umúunyu?	Ntiwoonzanir$_a$ umúunyu?
isábuné	Ntiwoozan$_a$ isábuné?	Ntiwoonzanir$_a$ isábuné?
amasáhaáni	Ntiwoozan$_a$ amasáhaáni?	Ntiwoonzanir$_a$ amasáhaáni?

Exercise 7. The applicative extension. Object prefixes in disjunct immediate verbs.

	'They are cooking rice.'	'Who are they cooking it for?'
gutéeka umuceri	Barikó baratéek$_a$ umuceri.	Barikó barawúteekera ndé?
gusíguura ijaambo	Barikó barasíguur$_a$ ijaambo.	Barikó bararísiguurira ndé?
gukóra akazi	Barikó barakór$_a$ akazi.	Barikó baragákorera ndé?
kumesuura impuúzu	Barikó baramesuur$_a$ impuúzu.	Barikó barazimesuurira ndé?
kugoroora impuúzu	Barikó baragoroor$_a$ impuúzu.	Barikó barazigoroorera ndé?
kubariira ishímiízi	Barikó barabariir$_a$ ishímiízi.	Barikó barayibariirira ndé?
kwaandika ikeéte	Barikó baraandik$_a$ ikeéte.	Barikó bararyaandikira ndé?
kwúubaka inzu	Barikó barúubak$_a$ inzu.	Barikó barayúubakira ndé?
kuvooma amáazi	Barikó baravoom$_a$ amáazi.	Barikó barayavoómera ndé?

Exercise 8. Some sentences containing the reciprocal extension, with a variety of translations into English.

a. 'one another'

gufásha	Abíigiishwa barafáshanya.	The students help one another.
kubóna	Turabónana.	We [will] see each other [later].
kumenya	Baramenyana.	They know one another.
kwaandikira	Baraandikiranira.	They write to one another.

b. 'together'

kubá	Barabáana.	They live together.
kwaandika	Barikó baraandikana.	They are writing together. [i. e. in the same room]
kumesuura	Barikó baramesuurana.	They are doing their laundry together.
kufuungura	Twaárafúungurany$_e$ ejo.	We ate together yesterday.

c. (others)

gukúrikira	Ukurikirana naánde?	Whom do you follow?
gutáanduka	Baratáandukaanye.	They have parted company.

Exercise 9. Locative prefixes with various time expressions. Recent vs. non-recent.

	'All of those [people] came this morning [today].'	'They came in the morning [yesterday].'
igitóondo	Abo bóóse baaje mu gitóondo.	Baáje mu gitóondo.
umuraango	Abo bóóse baaje ku muraango.	Baáje ku muraango.
umugórooba	Abo bóóse baaje ku mugórooba.	Baáje ku mugórooba.
ijoro	Abo bóóse baaje mw iijoro.	Baáje mw iijoro.
saasíta	Abo bóóse baaje kwisaa (iisáa) sitá.	Baáje sàa (iisáa) sitá.
8 a. m.	Abo bóóse baaje kw iisahá zibiri.	Baáje kw iisahá zibiri.

Exercise 10. Object prefixes with negative relative. Relative mood in a 'why' question.

	'I don't like urushana.'	'Why don't you like it?'
urusháaná	Sinkuund$_a$´ urusháaná.	Ni kuk$_i$´ utarukúunda?
ivyoóndo	Sinkuund$_a$´ ivyoóndo.	Ni kuk$_i$´ utabikúunda?
(tweebwé)	Ntidukuund$_a$´ ivyoóndo.	Ni kukí mutabikúunda?
amǎgi	Ntidukuund$_a$´ amǎgi.	Ni kukí mutayakúunda?
kuduuga imisózi	Ntidukuundá kuduug$_a$ imisózi.	Ni kukí mutabikúunda?

shóobuja	Ntidukuundá shóobuja.	Ni kukí mutamukúunda?
amapikipiki	Ntidukuundá amapikipiki.	Ni kukí mutayakúunda?
indeége	Ntidukuundá indeége.	Ni kukí mutazikúunda?

Exercise 11. Negative relative vs. negative indicative. Diminutive concords.

	'Those little clouds don't seem heavy [enough to give rain].'	'They are not heavy.'
uducu	Túrya ducu kó mboná tutaremyé.	Ntituremyé.
agacu	Kárya gacu kó mboná kataremyé.	Ntikaremyé.
ibicu	Bírya bicu kó mboná bitaremyé.	Ntibiremyé.
igicu	Kírya gicu kó mboná kitaremyé.	Ntikiremyé.
kwíiruka	Kírya gicu kó mboná kitiirúka.	Nticiirúka.
ibicu	Bírya bicu kó mboná bitiirúka.	Ntivyiirúka.
agacu	Kárya gacu kó mboná katiirúka.	Ntikiirúka.
uducu	Túrya ducu kó mboná tutiirúka.	Ntitwiirúka.

Exercise 12. Autonomous mood after /ńtaa/, with and without an object prefix.

	'There is no-one who knows his name.'	'There is no-one who knows it.'
kumenya	Ntaa wuúzi izína ryíiwé.	Ntaa wuríizi.
kushobora	Ntaa wushóbora kudúfasha.	Ntaa wubíshobora.
gushaaka	Ntaa wusháaka kuvúga.	Ntaa wubíshaaka.

gushiima	Ntaa wushíima kugaruka.	Ntaa wubíshiima.
kuryá	Ntaa wury$_{\acute{a}}$ if$_{\acute{i}}$ ibozé.	Ntaa wuyirya.
guhema	Ntaa wuhém$_{a}$ uw$_{\acute{o}}$ ataazí.	Ntaa wumúhema.
kunywá	Ntaa wunyw$_{\acute{a}}$ isaánsi.	Ntaa wuyínywa.
gukwíira	Ntaa wukwíira bóóse.	Ntaa wubákwiira.

Practice conversations.

1.

You ask what the weather is like in Bujumbura in July. You comment on the similarity or dissimilarity of this weather to summer weather in the U.S.

Mu kwéezi kw índwi izúuba ry$_{a}$ í Bujuumbura rimeze ríte?

Ni ryiínshi caane.

Ico gihe i 'Washington' harashúushe caane.

´Nooné hararut$_{a}$ inó.

2.

A citizen of Burundi asks you questions about weather in the United States.

Noon$_{\acute{e}}$ iwaányu icí rimar$_{a}$ igihe kingan$_{\acute{a}}$ ikí?

You reply. Rimar$_a$ améez$_i$ atatu.

Iwáanyu harw$_a$
imvúra nyiínshi
ryáarí?

Ikuunda kurwa mu
kwéezi kwaa káne.

Free conversation.

1. A asks B about the four seasons in North America.
2. C and D discuss regional differences in climate within the continental United States.

NOTICE

Beginning with Unit 23, the student will be given a number of responsibilities in connection with the exercises and even the dialogues. These responsibilities will include marking tone, marking vowel length, and completion of exercises. In this way, the student should become increasingly self-sufficient in his language study, so that by the time he has finished the book he will be independent of printed helps.

UNIT 23

BASIC DIALOGUES. 'What is in season?'

1A	Mpava ngéenda kw iisokó kugur$_{a}$ imicúungwá n$_{a}$ íntoofanyi.	I'll be going to the market [sometime soon] to buy oranges and potatoes.
	-éera (-éeze)	to ripen
2B	Ntavy$_{o}$ uroonká, ´ntibiréera.	You won't get any. ('There are not those that you get.') They aren't ready yet.
3A	´N$_{i}$ intoofanyi nazó?	And what about potatoes?
	kéera	long ago
4B	Izaa kéera´ntaa zikírihó.	The stored ones are no longer around ('...no longer exist').
	umwóonga (3, 4)	valley
5B	Nshaásha ´nazó ziracáari mu myóonga.	And the new ones aren't [mature] yet. ('...are still in the valleys.')
6A	Noon´$_{e}$ imicúungw´$_{a}$ iboneka ryáarí?	Well, when do oranges appear [on the market]?
	atári	except
7B	Ntitaangúra guhíishir$_{a}$ atári mu kwaa gátaandátu.	They don't start to ripen until June.
	inánaási (9, 10)	pineapple

8A	N$_a$ iinánaási ´ntiziréera?	And the pineapples, aren't they ripe yet?
9B	Nkeeká, aríko ´simbiízi néezá.	I think [so] but I don't know for sure.

2.

	ikigóori (7, 8)	maize
	~toóto	fresh, green, unripe
10C	´Ntaa bigóori bitoót$_o$ umuuntu yooboná kw iisok$_{\acute{o}}$ ubu.	There's no green corn to be seen at the market nowadays. ('There is not green corn that a person would see at the market now.')
	-ràangira (-ràangiye)	to be exhausted, finished
11D	Ivyó baárimye mu myóonga vyaáraráangiye.	Those grown in the valleys are all gone. ('Those that they grew...')
	i muhǐra	in the hills
12C	´Noon$_{\acute{e}}$ ivy$_{\acute{o}}$ i muhǐra ´ntibiréera?	What about those [grown] in the hills, aren't they mature yet?
13D	Ubu ´ni mu kwaa mbere.	This is January.
14D	Ntaa bigóor$_i$ uzóobóna kw iisokó atári mu kwaa gátatu.	You won't see any corn on the market until March. ('There is no corn that you will see...')
	amasǎka (6)	sorghum
	-héraheza (-héraheje)	to finish completely

	-bíba (-bívye)	to plant [small seeds]
15C	Mbéga nk$_a$ áya masaká barikó baraheraheza kubíba, azeera ryáarí?	When, for example, will this sorghum that they are [now] finishing planting be mature?
16D	Mu cí, mu kw$_a$ índwi.	During icí, in July.

3.

	umeenga (or: umeengo)	I think, one might say
	igihúgu (7, 8)	country, region
17E	Kíno gihúgu umeenga kirashúushe.	This country seems to be [quite] hot, doesn't it?
18F	Hán$_o$ i Bujuumbura harashúushe.	It's hot here at Bujumbura.
	imbúto (9, 10)	plant, seed, fruit (inkinyarwanda)
19E	Imbúto zikuundá háno ´ni izíihe?	What crops are usual here?
	ipaámpa (5)	cotton
20F	Háno turim$_a$ umuceri n$_a$ ípaámpa.	[Around] here we grow rice and cotton.
	ikirímwa (7, 8)	crop ('something cultivated')
21E	Noon$_{\acute{e}}$ Uburuúndi bwóose burarima ivyo birímwa?	And does all Burundi cultivate those crops?

22F	Oya ´ni hán$_o$ i Bujuumbura nó mu Kumóso.	No, it's [only] here at Bujumbura and in Kumoso.
23E	Ipaámpa ryáanyu murikoz$_a$ ikí?	What do you do with your cotton?
	-túma (-túmye)	to send
	Uburáya (14)	Europe
24F	Rimwé ritumw$_a$ i Buráya, iriíndi rikaguma háno.	Some is sent to Europe, and the rest ('the other') stays here.

1. A note on the persistive tense.

Examples of the persistive tense are to be found in Sentences 4 and 5 of this unit:

´Ntaa zikírihó.	there are not those which still exist (autonomous negative)
Ziracáari mu myóonga.	they are still in the valleys (indicative immediate)

Compare also:

Uracáar$_i$ umusóre?	'are you still a bachelor?'

The persistive is represented in two ways: /-racáa/ in the affirmative indicative, and /-ki-/ (alternating with /-gi-/ according to Dahl's Law (Unit 2 , Note 4) in all other forms. With respect to tonal patterns, the affirmative indicative is again the only exceptional form, with high stem tone for high

verbs and low stem tone for low verbs. Otherwise, the tones of the persistive forms follow the general rules for their moods, affirmative and negative.

Aracáakóra.	He is still working.
Aracáasòma.	He is still reading.
Ntakigeenda mu kazi.	He no longer goes to work.
Ikiruúndi kiracáangoora.	I still have difficulty with Kirundi.
Yakubariy$_e$ igitabo nkisomá.	He told you about the book that I am still reading.

The meaning of the persistive in Kirundi is that an action or state lasts comparatively late with respect to some expectation expressed or implied in the context. It is called a 'tense' rather than an 'aspect' because the prefixes which are used to represent it occur in the same slot within the word where other 'tense' prefixes are found, and is mutually exclusive with them. [For practice with persistive forms, see Exercises 2-4, 12.]

2. A note on the inceptive tense.

Examples of the inceptive tense are to be found in Sentences 2, 8, and 12 of this unit:

Ntibiréera.	[Nti-bi-ráa-eera]	They aren't ripe yet.
Ntiziréera.		

Compare also:

Sindáamenyeer$_a$ i Bujuumbura.	I'm not acquainted with Bujumbura yet. (Unit 12)
Sindáahamenya.	I don't know it [the place] yet. (Unit 13)

Further examples are:

Ntibiráakaba.	They aren't wilted yet.
Ntibaráarima.	They haven't cultivated yet.
Biréera?	Are they ripe yet?
Biráakaba?	Are they wilted yet?
Imvúr$_a$ iráagwa?	Is it raining yet?
Aráaryáama?	Has he gone to bed yet?

In its formation, the inceptive tense is gratifyingly regular. It is marked both in the affirmative and in the negative by the prefix /-raa-/. It alone among all the tenses of Kirundi, has basic stem tone (high for high verbs, low for low verbs) in all its moods, both affirmative and negative. There are no perfective forms for the inceptive tense, and there is no contrast between conjunct and disjunct linkages. [For practice with inceptive verbs, see Exercise 1.]

3. Possessive phrases used in noun slots.

Sentence 4 of the basic dialogue for this unit is:

Izaa kéera ´ntaa zikírihó.	Those of long ago no longer exist.

Compare:

intoofanyi zaa kéera 'potatoes of long ago'

A possessive phrase like /zaa kéera/ is not used in slots that are normally occupied by nouns — subject or object of a verb, for example. Instead, a form that begins with /i-/ is found, as in the first of the above examples. Further examples are:

/izaa vúba/

/iz$_a$ uúbu/

/iz$_a$ eéjo/

/iz$_a$ uúyu mwáaka/

/izàà mwáak$_a$ uuyú/ next/last year (/mwáak$_a$ uuyú/ has no augment vowel)

/izàà Yóhaáni/

/izàà kùre/

/izàà Bùjuumbura/

/izáa abáana/

/iz$_a$ úùmwáana/

/iz$_a$ ímisózi/

/iz$_a$ úmusózi/

/iz$_a$ íbisagára/

/ivy$_a$ íbisagára/

/iry$_a$ íbisagára/

/iz$_a$ ímpuúzu/

/ivy$_a$ ímpuúzu/

/iz$_a$ íbiceri/

/iz$_a$ índagara/

/iz$_a$ íikáraámu/

The facts about tone and length of the second vowel in these data may be summarized as follows:

1. Where the word that follows /i(z)a/ is a noun,
    a. which has an initial vowel,
        I. and the stem vowel of the noun (e. g. /ibaánki/) begins with low tone, then the second vowel of the possessive phrase is short, with high tone: /izíbàánki/.
        II. and the stem vowel of the noun (e. g. /umwáana/) begins with high tone, then the second vowel of the possessive phrase is long, with high tone on the first mora: /izúumwáana/.
    b. which has no initial vowel, the second vowel of the possessive phrase is long and low, with no effect on the tone of the following syllable: /izaa Bujuumbura/ /izaa kare/.
2. where the word that follows /i(z)a/ is not a noun, the second vowel of the possessive phrase is long, and the third mora has high tone: /izuúbu/.

[For drill on these matters, see Exercise 6.]

Two contrasting demonstratives.

Compare the phrases:

inó nzu	this house [near me and maybe near you]
zíno nzu	these houses [near me and maybe near you]
iyi nzu	this house [near us]
izi nzu	these houses [near us]

Note that the demonstratives that contain /˜no/ have high tone on the first vowel that follows a consonant. [For practice with this set of demonstratives, see Exercise 5.]

The use of Cl. 8 for mixed antecedents.

Compare the following pairs of sentences:

Mpava ngéenda kw iisǒko kugur$_a$ imicúungwá.

Ntay$_o$ uroonká.

Mpava ngéenda kw iisǒko kugur$_a$ intoofanyi.

Ntaz$_o$ uroonká.

Mpava ngéenda kw iisoko kugur$_a$ imicúungwá n$_a$ íntoofanyi.

Ntavy$_o$ uroonká.

Where, as in the third of these examples, the antecedent nouns (here /imicúungwá/ and /intoofanyi/) are members of different concord classes, concordial elements which refer back to them are ordinarily those of Class 8 (/-vy-/ in the above example).

Exercise 1. Inceptive tense.

a. Negative questions.

kuroonga	Ntaráaroonga záa ntoofanyi?	Hasn't he washed those potatoes yet?
kuroonka	Ntaráaroonk$_a$ ikeéte?	Hasn't he received a letter yet?
gushúusha	Ntaráashúush$_a$ amáazi?	Hasn't she heated water yet?
kubísiguura	Ntaráabisíguura?	Hasn't he explained it yet?
gusúbira	Ntaráasúbira mu kazi?	Hasn't he returned to work yet?
gutáambuka	Ntaráatáambuk$_a$ iyi nzira?	Hasn't he passed this way yet?
gutáangura	Ntaráatáangura kwíiga?	Hasn't he begun to study yet?
gutégeera	Ntaráatégeer$_a$ icó bivugá?	Doesn't he yet understand what it means?
gutéeka	Ntaráatéek$_a$ inkokó?	Hasn't she cooked the chicken yet?
kuva	Ntaráav$_a$ i Buráya?	Hasn't he left Europe yet?
kurima	Ntaráarim$_a$ imbóga?	Hasn't he planted vegetables yet?

b. Affirmative questions.

Araároong$_a$ intoofanyi?	Has he already washed the potatoes?
Araároonk$_a$ ikéete?	Has he already received the letter?

Aráashúush$_a$ amáazi?	Has he already heated the water?
Aráabisíguura?	Has he already explained it?
Aráasúbira mu kazi?	Has he already returned to work?
Aráatáambuk$_a$ iyi nzira?	Has he crossed the path yet?
Aráatáangura kwíiga?	Has he begun to study yet?
Aráatégeer$_a$ icó bivugá?	Does he already understand what it means?
Aráatéek$_a$ inkokó?	Has he already cooked the chicken?
Aráav$_a$ i Buráya?	Has he left/come back from Europe yet?
Aráarim$_a$ imbóga ?	Has he planted vegetables yet?

[After the two halves of Exercise 1 have been practiced separately, they should be practiced together, using the affirmative question from Part B as cue, and the negative from Part A as response.]

Exercise 2. Persistive tense.

	'Isn't that book finished (or, worn out) yet?'	'It is worn out/ finished.'
igitabo	Ico gitabo ´ntikiráashíra?	Caárashíze.
ibitabo	Ivyo bitabo ´ntibiráashíra?	Vyaárashíze.
impuúzu	Izo mpuúzu ´ntiziráashíra?	Zaárashíze.
icí	Iri cí ´ntiriráashíra?	Rizooshira vubá.

agataási	Aka gataási ´ntikaráashíra?	Kazooshira vubá.
ivyoóndo	Ivyo vyoóndo ´ntibiráashíra?	Bizooshira vubá.
inkoofeero	Iyo nkoofeero ´ntiráashíra?	Yaráshize.
umúunyu	Uyo múunyu ´nturáashíra?	Waráshize.
isábuné	Iyo sábuné ´ntiráashíra?	Yaráshize.
ubúro	Ubwo búro ´ntiburáashíra?	Bwaárashíze.
ibijuumpu	Ivyo bijuumpu ´ntibiráashíra?	Vyaárashíze.

[NB The loss of high tone on /ráa/ when the preceding /ńti/ is high, cf. Unit 13, Note 1.]

Exercise 3. Persistive tense, affirmative question vs. negative answer.

	'Is that water still boiling?'	'That water is no longer boiling.'
kubira	Yáa máaz$_i$ aracáabira?	Yáa máazi ´ntakibira.
kunywá	Umwáana aracáanyw$_a$´ amáazi?	Umwáana ´ntakinyw$_a$ amáazi.
kurima	Yohaán$_i$ aracáarim$_a$ intore?	Yohaáni ´ntakirim$_a$ intore.
kuroreera	Shóobuj$_a$ aracáaroreera?	Shóobuja ´ntagiroreera.
gusoma	Umunyéeshuúr$_e$ aracáasoma?	Umunyéeshuúre ´ntagisoma.
kuvúga	I 'radi$_o$' iracáavúga?	I 'radio' ´ntikivuga.
kuryáama	Umwáan$_a$ aracáaryáamye?	Umwáana ´ntakiryaamye.
gucúra	Yohaáni aracáacúra?	Yohaáni ´ntagicura.
gukóreesha	Uracáakóreesh$_a$ iyo sábuné?	Singikoreesh$_a$ iyi sábuné.

gushúuha	Haanzé haracáashúushe?	Haanzé ´ntihagishuushe.
kugwa	Imvúr$_a$ iracáagwa?	Imvúra ´ntikigwa.

Exercise 4. Persistive tense, autonomous.

kubá	Ntaa wukíri mu biro.	There is no-one (who is) still in the office.
kumenya	Ntaa wukímeny$_a$ inzira.	There is no longer anyone who knows the way.
kuba	Ntaa wukíhaba.	No-one lives there any longer.
kuuza	Ntaa wukíiza.	No-one comes any more.
gushaaka	Ntaa wugíshaak$_a$ inzǒga.	No-one wants beer any longer.
kwúubaka	Ntaa wucúubaka gútyo.	Nobody builds in this fashion any more.
kuúmfasha	Ntaa wukíimfasha.	No-one helps me any more.
kugaruka	Ntaa wukígaruka.	No-one comes back any more.
gufíta	Ntaa wugífis$_e$ umudúga.	No-one has a car any more.
kubóneka	Ntaa wukíboneka mur$_{\acute{i}}$ iyi miísi.	We don't see anyone any more these days.

Exercise 5. Demonstratives with /~no/.

	'These clothes are expensive.'	'The expensives ones are here.'
impuúzu	Zíno mpuúzu ziraziimvye.	Izizíimvye ziri háno.
urubáangaangwé	Rúno rubáangaangwé ruraziimvye.	Uruzíimvye ruri háno.

igitàambara	Kíno gitàambara kiraziimvye.	Ikizíimvy$_e$ kiri háno.
izíiko	Ríno zíiko riraziimvye.	Irizíimvy$_e$ riri háno.
ibǐti	Bíno bití biraziimvye.	Ibizíimvy$_e$ biri háno.
umudúga	Unó mudúg$_a$ uraziimvye.	Uwuzíimvy$_e$ uri háno.
inzu	Inó nz$_u$ iraziimvye.	Iyizíimvy$_e$ iri háno.
améezá	Anó méez$_{\acute{a}}$ araziimvye.	Ayazíimvy$_e$ ari háno.
inkoofeero	Inó nkoofeer$_o$ iraziimvye.	Iyizíimvy$_e$ iri háno.
ishu	Inó sh$_u$ iraziimvye.	Iyizíimvy$_e$ iri háno.

Exercise 6. Possessives used as substantives.

a.	'Where are the ones (Cl. 10) that pertain to the bank?'	'Where are the ones (Cl. 8) that pertain to the bank?'
ibaánki	Iz$_a$ íbaánki zirǐhe?	Ivy$_a$ íbaánki birǐhe?
inoóti	Iz$_a$ ínoóti zirǐhe?	Ivy$_a$ ínoóti birǐhe?
impuúzu	Iz$_a$ ímpuúzu zirǐhe?	Ivy$_a$ ímpuúzu birǐhe?
urusháaná	Iz$_a$ úrusháaná zirǐhe?	Ivy$_a$ úrusháaná birǐhe?

b.

icí	Iz$_a$ íicí zirǐhe?	Ivy$_a$ íicí birǐhe?
izíiko	Iz$_a$ íizíiko zirǐhe?	Ivy$_a$ íizíiko birǐhe?
ishímiízi	Iz$_a$ íishímiízi zirǐhe?	Ivy$_a$ íishímiízi birǐhe?

c.

kare	Izaa kare zirǐhe?	Ivyaa kare birǐhe?
Yóhaáni	Izaa Yóhaáni zirǐhe?	Ivyaa Yóhaáni birǐhe?
Bujuumbura	Izaa Bujuumbura zirǐhe?	Ivyaa Bujuumbura birǐhe?

d.

vubá	Izaa vúba zirǐhe?	Ivyaa vúba birǐhe?
ubu	Iz$\underset{a}{u}$ úbu zirǐhe?	Ivy$\underset{a}{u}$ úbu birǐhe?
ejo	Iz$\underset{a}{e}$ éjo zirǐhe?	Ivy$\underset{a}{e}$ éjo birǐhe?
uyu mwáaka	Iz$\underset{a}{u}$ úyu mwáaka zirǐhe?	Ivy$\underset{a}{u}$ úyu mwáaka birǐhe?

[After each section of this exercise has been practiced separately, it should be combined with the section(s) that preceded it.]

Exercise 7. Ways of using /atári/.

Afis$_{é}$ amafaraanga meénshi?	Does he have much money?
Atári impuúzu ´ntaa kiíndi afisé.	He has nothing except [his] clothes.
Aja mu kazi mu gitóondo?	
Atári ku musáse ´ntaajá mu kazi.	
Nshaaka kumenya néezá ONU.	I want to get acquainted with the UN.
Atár$_{i}$ ukuj$_{a}$ i 'New York', ´ntaa kiíndi wookorá.	There is no way except to go to New York.

Niind´$_e$ azóonkórer$_a$ imáshiíni?	Who will repair the machine for me?
Atári Yohaáni ´ntaa wuúnd$_i$ abiízi.	No one knows [about] it except John.

Exercise 8. The non-concordial 'semi-verbal' forms.

	'I see that there are a lot of clouds.'	'There are many clouds.'
ibicu	Mboony$_e$ ibic$_u$ arí vyiínshi.	Ibicu ´ni vyiínshi.
uducu	Mboony$_e$ uduc$_u$ arí twiínshi.	Uducu ´ni twiínshi.
ivyoóndo	Mboony$_e$ ivyoóndo arí vyiínshi.	Ivyoóndo ´ni vyiínshi.
ubushaza		
ibijuumpu		
indyá		
imikáaté		
ingurube		
amăgi		
izúuba		
amafaraanga		
amakára		

[The student should write out the remaining sentences in this exercise, showing vowel length and tone, and then practice the completed exercise in the usual manner.]

Exercise 9. Subjunctive as main verb. The verb /-ja/ plus infinitive.

	'What shall I go and do?'	'Go take the children for a walk.'
	Njé gukór$_a$ ikí?	Ja gutéemberez$_a$ abáana.
we	Ajé gukór$_a$ ikí?	Ajé gutéemberez$_a$ abáana.
kugura	Ajé kugur$_a$ ikí?	Ajé kugur$_a$ ibiriíbwa.
bo	Bajé kugur$_a$ ikí?	Bajé kugur$_a$ ibiriíbwa.
gufáta	Bajé gufát$_a$ ikí?	Bajé gufát$_a$ ibiriíbwa.
twéebwé	Tujé gufát$_a$ ikí?	Tujé gufát$_a$ ibiriíbwa.
gukóra	Tujé gukór$_a$ ikí?	Tujé gutéek$_a$ ibiriíbwa.

Exercise 10. Based on Stc. 1, use of participial verbs after /-hava/.

	'I'm going to the market?	'I'm going to go [somewhat later] to the market.
kugeenda	Mpava ngéenda kw iisǒko.	Nzoohava ngéenda kw iisǒko.
kwaandika	Mpava náandika ikeéte rijá kwaa múrumunaanje.	Nzoohava
kugwa	Imvúr$_a$ ihav$_a$ igwá ku mugórooba.	Imvúr$_a$ izoohav$_a$
kuruhuuka	Mpava ndúhuuka mvúuye kw iisǒko.	Nzoohava

kubóneka	Izúuba rihava ríbonek$_a$ inyuma ya sáa sǐta.	Izúuba rizoohava
gusoma	Mpava nsóma rírya keéte.	Nzoohava
kugerageza	Mpava ngérageza kwóoz$_a$ inzu.	Nzoohava
kubíba	Mpava mbíb$_a$ ayo masáka.	Nzoohava

[The student should write out the rest of Column 3, showing tone and vowel length, and then use the exercise for drill.]

Exercise 11. The construction of Sentence 2.

	'I'll send him [to get] oranges.'	'He won't get any.' ('There are none that he will get.')
imicúungwá	Mpava mútum$_a$ imicúungwá.	´Ntay$_o$ aroonká.
wewé	Mpava ngútum$_a$ imicúungwá.	´Ntayo ndoonká.
intoofanyi	Mpava ngútum$_a$ intoofanyi.	´Ntazo ndoonká.
bo	Mpava mbátum$_a$ intoofanyi.	´Ntazo baroonká.
inánaási	Mpava mbátum$_a$ inánaási.	´Ntazo baroonká.
mwéebwé	Mpava mbátum$_a$ inánaási.	´Ntazo turoonká.
ibigóori	Mpava mbátum$_a$ ibigóori.	´Ntavyo turoonká.
wewé	Mpava ngútum$_a$ ibigóori.	´Ntavyo ndoonká.
amakára	Mpava ngútum$_a$ amakára.	´Ntayo ndôonká.
bo	Mpava mbátum$_a$ amakára.	´Ntayo b aroonká.

imyeembe	Mpava mbátum$_a$ imyeembe.	´Ntayo baroonká.
wé	Mpava mútum$_a$ imyeémbe.	´Ntay$_o$ aroonká.
imicúungwá	Mpava mútum$_a$ imicúungwá.	´Ntay$_o$ aroonká.

Exercise 12. Immediate vs. persistive tenses, negative.

	'Isn't the maize ripe?'	'It isn't ripe yet.'
kwéera	Ibigóori ´ntivyeezé?	Ntibíreera.
intoofanyi	Intoofanyi ´ntizeezé?	Ntizíreera.
gushá	Intoofanyi ´ntizihiiyé?	´Ntiziráashá.
imǐhwi	Imǐhwi ´ntihiiyé?	´Ntiráashá.
guhéra	Imǐhwi ´ntihezé?	´Ntiráahéra.
inzǒga	Inzǒga ´ntihezé?	´Ntiráahéra.
gushíra	Inzǒga ´ntishizé?	´Ntiráashíra.
inánaási	Inánaási ´ntizishizé?	´Ntiziráashíra.
kuziimbuuka	Inánaási ´ntiziziimbúutse?	´Ntiziráaziimbuuka.
imicúungwá	Imicúungwá ´ntiziimbúutse?	´Ntiráaziimbuuka.
kuziimba	Imicúungwá ´ntiziimvyé?	´Ntiráaziimba.

Exercise 13. Random substitution based on Sentence 5. [The tutor should read aloud the underlined portion of each sentence, and the student should reply with the entire sentence.]

Nshaásha ´nazó ziracáari mu myóonga.	The new ones are still in the valleys.
Bitoóto ´navyó biracáari mu myóonga.	The new/soft green ones are still in the valley.

Bitoóto ´navyó biracáari kw iisǒko.	There are still new ones at the market.
Indagara ´nazó ziracáari kw iisǒko.	There are still little fish at the market.
Abaantu baracáageenda kw iisǒko.	People are still going to the market.
Abaantu baracáari ku kibaánza.	People are still at the square.
Abaantu barikó barageenda ku kibaánza.	People are still going to the market.
Abaantu barikó baravúg$_a$ icóongerezá ciínshi.	People still speak a lot of English.
Abashaásha barikó baravúg$_a$ icóongerezá ciínshi.	
Abashaásha baracáari ku kibaánza.	
Nshaásha ´nazó ziracáari ku kibaánza.	
Nshaásha ´nazó ziracáari mu myóonga.	

Exercise 14. Alternate substitution drill based on Sentence 14.

'You won't find any corn except in June.'

	Ntaa bigóor$_i$ uzóobón$_a$ atári mu kwaa gátaandátu.
intore	Ntaa ntor$_e$ uzóobón$_a$ atári mu kwaa gátaandátu.
kuroonka	Ntaa ntor$_e$ uzóoróonk$_a$ atári mu kwaa gataandátu.
amahera	Ntaa maher$_a$ uzóoróonk$_a$ atári mu kwaa gataandátu.

guhá	Ntaa maher$_a$ uzóomuhá atári mu kwaa gátaandátu.
umwaánya	Ntaa mwaány$_a$ uzóomuh$_a$´ atári mu kwaa gátaandátu.
kuroonka	Ntaa mwaány$_a$ uzóoróonk$_a$ atári mu kwaa gátaandátu.
ivyeéte	Ntaa vyeét$_e$ uzóoróonk$_a$ atári mu kwaa gátaandátu.

Exercise 15. Indicative vs. relative of progressive, based on Sentence 15.

Barikó barabíb$_a$ amasǎka.

Amasǎka barikó barabíba ´ni meezá?

[The student or the instructor may complete this exercise, using other verb-object combinations from among those that the student has already met.]

Exercise 16. The use of /umeenga/, based on Sentence 17.

I Bujuumbura harashúushe.

I Bujuumbur$_a$ umeenga harashúushe.

[The student should practice placing /umeenga/ in sentences, using material from preceding units.]

Practice conversations.

1. A conversation in which A asks B whether he has seen any potatoes at the market recently. B replies that he has been there but hasn't seen any. A asks why. B says it is because the stored ones are all gone, and the new ones aren't ready yet.

2. A conversation in which A asks B about certain crops and whether they are grown in the U.S. B replies that they are not grown much, but that corn is more common. A asks what we do with our corn. B replies that some is used for fodder and some for food.

3. A conversation in which A asks whether cotton is grown in the U.S. B replies that it is, mainly in the south. A asks about rice, and gets the same answer.

Free conversation.

1. Ask a speaker of Kirundi about the differences between the economy of Burundi and the economy of Rwanda.

2. Speak for two minutes on the economy of your home state. (For this purpose, it may be necessary to use some nouns that are not in this book.)

UNIT 24

BASIC DIALOGUE

GEOGRAPHY OF BURUNDI

1A	Wavúuye mu Kiruundo ryáarí?	When did you come from Kirundo?
2B	Najé hiírya y$_a$ eéjo aríko nzooca nsúbirayó vubá.	I came the day before yesterday, but I'll be going back soon.
3A	Izúuba ry$_a$ íwaányu nuumva ngo ´ni nk$_a$ íryaa Bujuumbura.	I hear that the heat ('the sun') over there ('at your place') is comparable to that of Bujumbura.
4A	Rimeze gǔte?	What is it like?
	akéezá (12)	beauty
5B	Eka ´ntaa keezá káruta Bujuumbura.	There's no difference from Bujumbura.
	ubushuúhe (14)	heat
6B	Kaándi n$_a$ úbushuúhe bwó mw iijoro ´nicó kimwé.	And the heat at night is the same.
	ubwo	(a question word) used in asking for verification
	-téera (-téeye)	to cause
	-téerwa (-téewe)	to be caused
	ikiyága (7, 8)	lake

7A	Ubwo ´ntihateerwá gushúuha na bírya biyága?	Isn't it heated by those lakes?
	haasí	down, below
8B	Eegó kaándi ngira ngo ´n$_i$ n$_a$ úuk$_o$´ arí haasí.	Well, yes, and the low altitude, I guess. ('that being-low')
	inyoni (9, 10)	bird
9A	Nagoomba kuja kuraab$_a$ inyoni zó kurí Rwiihíinda, aríko siinz$_i$´ ukwéezi zibá záagarutse.	I'd like to go to see the birds at [Lake] Rwihinda but I don't know [which] month they [should] be back. ('...they are they-having-returned')
10B	Ni mu cí.	It's [in] icí.
	ni náho	in addition
	ishaamba (5, 6)	jungle, rain forest
	umupáka (3, 4)	border, boundary
11B	Ninaho´ hamezé néezá hó kuraab$_a$ ishaamba ryó ku mupáka.	Besides, [the weather] is nice for visiting the rain forest of the [eastern] border.
	-jaanwa (-jaanywe)	to be brought
12A	Umuunt$_u$ ajáanywe n$_a$ úgutéembeera yoocǎhe?	Which way would a person go if he were on a tour?
	-búra (-búze)	to lack, fail to find

	vya	(here: 'the area around')
13B	Usháatse, mu vyaa Kayaanza, i Ngoozi, ahó woobon$_{á}$ abaantu babur$_{á}$ ahó buubáka n$_a$ (a)ahó barimá.	If you wish, through the Kayanza area, Ngozi, (there) [where] you would see people who are lacking [space] (where) to build [houses] and to farm.
	-íihariza (-íiharije)	to have a thing by oneself
	i baa (=mu vyaa)	
	igikóokó (7, 8)	wild animal
14B	Ukazòohiindukira i baa Gítega, Burǔri, Makáamba, ah$_{ó}$ uzóosáang$_a$ inká n$_a$ íbikóok$_{ó}$ arí vyo vyiihárij$_e$ amashaamba.	Then you would ('will') come back near/thru Gitega, Bururi, and Makamba, (there) [where] you would find cattle and wild animals living by themselves.
	-geza (-gejeje)	to escort to a determined point, to test, to try
15A	Aríko ububushuúhe bwaa Bujuumbura buuza kuungeza kure.	But the heat of Bujumbura is about to drive me away.
	haruguru	up there
	-íipfuuza (-íipfuujije)	to wish (for)
	~kéeyá	few

16B	N_{i} ibiromeetéro bikéey$_{\acute{a}}$ ugeendá gushika hárya haruguru mu misózi ukaca wíipfuuz$_{a}$ ikikúgarukana.	After you have gone some kilometers into the mountain, you will wish for something to make you return [from the mountains].
	ikibira (7, 8)	dense forest
17A	´Nahaándi nyéne kírya kibira kó nkibonéra kure kimeze gǐte?	By the way, that dense forest that I [always] see from a distance — what is it like?
	-pfúka (-pfútse)	to be fresh, cool
	akóogo (12, 13)	small stream
	-hanaantuka (-hanaantutse)	to fall from high above
	ibuye (5, 6)	stone
18B	Harapfútse, har_{i} $imisóz_{i}$ itaandúkaanywa n_{a} úutwóogo duhanáantuka ku mabuye.	The air is fresh ('there is fresh'), [and] there are mountains (which are) separated by small streams which cascade down over the rocks.
	ijíisho (5, 6)	eye
19B	Eka hararyóohey$_{e}$ ijíisho.	It's a lovely view!
	hagǎti (9)	in the middle of

20A	Mbég$_a$ imisózi yó hagatí mu gihúg$_u$ imeze nk$_a$ iíyi mboná heejuru ya Bujuumbura?	Are the mountains (of) in the middle of the country like those I see above Bujumbura?
21B	Oya, iyó hagatí ntíri heejuru caane.	No, the ones in the interior aren't very high.
	inzúuzi (9, 10)	large river (cf. /urúuzi/ 'river')
22A	Nooné ´ntaa nzúuzi níni zírihó?	And aren't there some large rivers?
23B	Harihó Ruvǔbu na Rúvyiróonza, ´naz$_{\acute{o}}$ iziíndi ´ni ntóontó.	There are the Ruvubu and the Ruvyironza; the others are small.

Supplementary vocabulary. Some common fauna.

Ntaa ntáre nyiínshi zir$_{\acute{i}}$ i Buruúndi.		'There are not many lions (which are) in Burundi.'
intáre	(9, 10)	lion
ingwe	(9, 10)	leopard
ingúge	(9, 10)	monkey
ingoona	(9, 10)	crocodile
imfyísi	(9, 10)	hyena

umuswá	(3)	white ants
intózi	(10)	army ants
urunyegeri	(11, 14)	small, black ant
impoongo		antelope
ingerégere		gazelle
igitáangurirwá		spider
imvúbu		hippo

Harih$_{\acute{o}}$ impoong$_{o}$ i Buruúnd$_{i}$ aríko ´si nyiínshi caane.

'There are some antelope in Burundi, but they aren't very numerous.

Harih$_{\acute{o}}$ imvúbu murí Ruvúbu.

'There are hippo in Ruvubu.'

Harih$_{\acute{o}}$ imfyísi mu mashaamba yó ku mupáka.

'There are hyenas in the forests along ('of') the border.'

Harih$_{\acute{o}}$ inzovu mu kiyaaya caa Rúsiízi.

'There are elephants in the plain of Rusizi.

1. The verb /-ca/ followed by a participial form.

Sentence 2 contains the phrase:

...aríko nzooca nsúbirayó vubá. ...but I'll be going back soon.

Compare also, in the supplementary dialogues for Unit 12:

Utáambutse rǐrya, uc$_{a}$ ubóna...	[When] you have crossed that one, you'll then see...

Further examples are the following:

Nzooca ngéend$_{a}$ i muhǐra.	and then I will go home
Nca ndámubarir$_{a}$ ayo majaambo.	Then I will tell him these words.
Nacíiye ngéenda kwa Yóhaáni.	and then I went...
Mpéjeje nca ngéenda kwa Y.	When I finish, I (will) go...
Mpéjeje nkageend$_{a}$ i muhǐra.	When(ever) I finished, I used to go home.
Navúuye kw iisǒko, nca ngèenda kwa Yóhaáni.	When I came from the market, I then went to John's [once].
Ngeenda kw iisǒko, haanyuma nce ngéenda kwa Y.	I will go to the market, and afterward I'll go to John's.
Ngeenda kw iisǒko, nkaca ngéenda...	I go to the market, and then I go... (habitual)

Without a large number of further examples, it is impossible to give a full description of these constructions, which involve the use of the verb /-ca/ plus some form of another verb. It is possible to point out, however, that in all of these examples except one, the second verb is participial in form. As far as meaning is concerned, the verb phrase with /-ca/

usually refers to an action that was begun after the completion of the action of the preceding clause. [For practice with this construction, see Exercise 4.]

2. The verb /-ba/ followed by a participial form.

Sentence 9 contains the following construction:

...zibá záagarutse	[at which] they should (have) return(ed)

Compare also Unit 11, Sentence 8:

Uzoob$_{a}$ ushítsěho.	You will be there ('You will be you-having-arrived there.')

In both these sentences, a form of the verb /-ba/ is followed by a participial form of some other verb.

The English translation for this construction varies, in part according to the tense of the form of /-ba/. When the /-zoo-/ tense is used, the meaning is not unlike an English future perfect tense ('will have ________'). When /-ba/ is in the immediate tense, the English translation may be with 'should', or may refer to the regular time [e. g. in each year, week, semester] at which a certain action or process is ordinarily completed. The following are further examples:

Azooba yáaguz$_{e}$ ibitabo.	He will have bought books.
Aba yáaguz$_{e}$ ibitabo.	He should have bought the books. or: He has [regularly] bought his books [e. g. by the end of the first week of class].

N$_{i}$ uk$_{\acute{o}}$ arwaayé, aba yáagiiye kw iishuúre.	If he hadn't been ill, he would have gone to school.

[For practice with this construction, see Exercise 5.]

3. The word /´ni/ plus /uko/ plus a clause.

Sentence 8 contains the phrase:

n$_{i}$ uk$_{o}$ arí haasí

In this phrase the verb is relative in form. Clauses of this kind seem to have a causative meaning ('since', 'because'), but again, paucity of examples makes further discussion impossible.

4. The word /kimwé/.

This word, contained in Sentence 6 of the dialogue for this unit, is of course the adjective root /˜mwé/ 'one' with the prefix for Class 7. In this sentence, there is no noun of the same class with which it can be said to be in agreement. Presumably if such a noun did stand before /kimwé/, it would be /ikiintu/ 'thing'. In any case, the use of /kimwé/ in this and similar constructions, corresponds fairly closely to English 'the same thing'.

5. The word /hagăti/~/hagatí/.

This word is used in three ways:

(1) With one noun following it:

...hagatí mu gihúgu...	...in the middle of the country...

Here, /hagatí/ is followed by /mu/, and is translated 'in the middle/midst of...'

(2) With two nouns following it:

Muraamvya iri hagatí ya Bujuumbura na Ngoozi.	Muramvya is between Bujumbura and Ngozi.

Here, /hagatí/ is treated like a noun of Class 9, being followed by /ya/.

(3) Not followed by a noun:

iyó hagatí...	those (Cl. 4) in the interior or: those [which are] between

[For practice with /hagatí/ in the second of these uses, see Exercise 9.]

Exercise 1. Changes of tense, mood and person, based on Sentences 1 and 2.

	'Did you leave Kirundo the day before yesterday?'	'I came the day before yesterday.'
	Wavúuye mu Kiruundo hiírya yeéjo?	Najé hiírya yeéjo.
ejo	Wavúuye mu Kiruundo ejo?	Najé ejo.
uyu muúsi	Wavuuye mu Kiruundo uyu muúsi?	Naje uyu muúsi.
kubíba	Wayabivye uyu muúsi?	Nayabivye uyu muúsi.
ku waambere	Wayábivye ku waambere?	Nayábivye ku waambere.

´niindé	´Niindé yayábivye ku waambere?	Nije (or: Ni jeewé) nayábivye ku waambere.
hiírya yeéjo	´Niindé yayábivye hiírya yeéjo?	Nije nayábivye hiírya yeéjo.
uyu muúsi	´Niindé yayabivy$_{\acute{e}}$ uyu muúsi?	Nije nayabivy$_{\acute{e}}$ uyu muúsi.
kumútuma	´Niindé yamutumyé mu Kiruund uyu muúsi?	Nije namutumy$_{\acute{e}}$ uyu muúsi.
ejo	´Niindé yamútumye mu Kiruund$_{o}$ éjo?	Nije namútumy$_{e}$ éjo.

Exercise 2. Based on Sentence 3, substitute nouns and also possessive plural personal pronouns.

'The sun at your place is like that of Bujumbura.'

↓	Izúuba ry$_{a}$ íwaányu ´ni nk$_{a}$ íryaa Bujuumbura.
jeewé	Izúuba ry$_{a}$ íwaácu ´ni nk$_{a}$ íryaa Bujuumbura.
ubushuúhe	Ubushuúhe bw$_{a}$ íwaácu ´ni nk$_{a}$ úbwaa Bujuumbura.
bo	Ubushuúhe bw$_{a}$ íwaábo ´ni nk$_{a}$ úbwaa Bujuumbura.
imvúra	Imvúra y$_{a}$ íwaábo ´ni nk$_{a}$ íya Bujuumbura.
wewé	Imvúra y$_{a}$ íwaányu ´ni nk$_{a}$ íya Bujuumbura.
baantu	Abaantu b$_{a}$ íwaányu ´ni nk$_{a}$ ábaa Bujuumbura.
jeewé	Abaantu b$_{a}$ íwaácu ´ni nk$_{a}$ ábaa Bujuumbura.
amashuúre	Amashúure y$_{a}$ íwaácu ´ni nk$_{a}$ áya Bujuumbura.

bo	Amashúure y$_a$ íwaábo ´ni nk$_a$ áya Bujuumbura.
ibifuúngurwa	Ibifuúngurwa vy$_a$ íwaábo ´ni nk$_a$ ívyaa Bujuumbura.
jeewé	Ibifuúngurwa vy$_a$ íwaácu ´ni nk$_a$ ívyaa Bujuumbura.

Exercise 3. Concordial agreement, based on Sentences 3, 4.

'What is the sun like at your place/in your part of the world?'

izúuba	Izúuba ry$_a$ íwaányu rimeze gǔte?
amashuúre	Amashuúre y$_a$ íwaány$_u$ ameze gǔte?
inzúuzi	Inzúuzi z$_a$ íwaányu zimeze gǔte?
ibibira	Ibibira vy$_a$ íwaányu bimeze gǔte?
inyoni	Inyoni z$_a$ íwaányu zimeze gǔte?
ibikóokó	Ibikóokó vy$_a$ íwaányu bimeze gǔte?
ibiyága	Ibiyága vy$_a$ íwaányu bimeze gǔte?
ubushuúhe	Ubushuúhe bw$_a$ íwaányu bumeze gǔte?
imisózi	Imisózi y$_a$ íwaány$_u$ imeze gǔte?
abaantu	Abaantu b$_a$ íwaányu bameze gǔte?

Exercise 4. /-ca/ plus participial verbs.

Ukwéezi gúshiz$_e$, uzoojǎhe?	Where are you going after the end of the month?
Nzooca nsúbira ku kazi.	I'll go back to work.
Ni wáheza kwóoz$_a$ inz$_u$ ukor$_a$ ikí?	What will you do when you've finished washing the floor?

Nca ngéenda kw iisǒko.	I'll go to market.
Woomény$_a$ ururími wookor$_a$ ikí?	What would you do if you knew the language?
Nooca ntáangura kwíig$_a$ ibiíndi.	I'd then begin to study other things.
Yoozan$_{\acute{a}}$ amagí woomuh$_a$ ikí?	What would you do if he brought eggs?
Nooca ndámuh$_a$ amafaraanga.	I'd give him some money.
Iy$_{\acute{o}}$ atageendá wari kumugir$_a$ úte?	What would you have done to him if he hadn't gone?
Nacá ndámuh$_a$ akaándi kazi.	I would have given him other work.

Exercise 5. /-bá/ plus participial verb, vs. inceptive negative.

Ziba záagarutse mur$_{\acute{i}}$ uuku kwéezi.	They (Cl. 10) should have come back this month.
Ntiziráagaruka.	They haven't come back yet.
Ziba zéeze mur$_{\acute{i}}$ uuku kwéezi.	They (Cl. 10) should have gotten ripe this month.
Ntiziréera.	They aren't ripe yet.
Imvúra iba yáatáanguye kugwa mur$_{\acute{i}}$ uuku kwéezi.	The rain should have begun this month.
Ntiráagwa.	It hasn't fallen yet.

Haba háatáanguye gushúuha mur$_{\acute{i}}$ uuku kwéezi.	It should have begun to get hot this month.
Ntiharáashúuha.	It hasn't gotten hot yet.
Intoofanyi ziba záashíze mur$_{\acute{i}}$ uuku kwéezi.	[The supply of] potatoes should have run out this month.
Ntiziráashíra.	It hasn't run out yet.

Exercise 6. Sentences that contain /˜ó/ plus /ku/ plus a noun of location. (Based on Sentence 11.)

	'We will look at the forests of the border.'
umupáka	Tuzooraab$_a$ ishaamba ryó ku mupáka.
imisózi	Tuzooraab$_a$ imisózi yó ku mupáka.
i Kibira	Tuzooraab$_a$ imisózi yo mu Kibira.
inzúuzi	Tuzooraab$_a$ inzúuzi zó mu Kibira.
igihúgu	Tuzooraab$_a$ inzúuzi zó hagatí mu gihúgu.
abaantu	Tuzooraab$_a$ abaantu bó hagatí mu gihúgu.
i Koóngo	Tuzooraab$_a$ abaantu bó murí Koóngo.
indími	Tuzooraab$_a$ indími zó murí Koóngo.
i Bugáandé	Tuzooraab$_a$ indími z$_a$ í Bugáandé.
ibisagára	Tuzooraab$_a$ ibisagára vy$_a$ í Bugáandé.
i Tanganyiká	Tuzooraab$_a$ ibiságara vyó murí Tanganyiká.
indími	Tuzooraab$_a$ indími zó murí Tanganyiká.

Exercise 7. Sentences to illustrate the use of /-íihariza/, based on Sentence 14.

Iyi nz$_{u}$ arayíihárije.	He has the house to himself.
Ni kukí yiihárij$_{e}$ iyo nzu yóóse?	Why does he have the whole house to himself?
Niindé yiihárij$_{e}$ inzu?	Who has a house to himself?
Yohaáni yiiharij$_{e}$ aryá máangaziíni yóóse.	John owns all those stores (by) himself.
Abavúukanyi babiri biiharij$_{e}$ aryá máangaziíni yóóse.	Two brothers own all those stores (by) themselves.
Nitwe twiihárij$_{e}$ aryá máangaziíni yóóse.	We are the ones who...
Nimwe mwiihárij$_{e}$ aryá máangaziíni yóóse?	Are you the ones who...
Nibó biihárij$_{e}$ aryá máangaziíni yóóse?	Are they the ones who...

Exercise 8. Sentences with /-íipfuuza/, based on Sentence 16.

a. With autonomous complement.

Wiipfuuz$_{a}$ ikikúgarukana? or: Wiipfuuz$_{a}$ icoókugarukana?	Do you wish for some means/way/occasion to come back?
Niipfuuz$_{a}$ ikiíngarukana. or: Niipfuuz$_{a}$ icoóngarukana.	I wish for some means/way/occasion to come back.
Niipfuuz$_{a}$ uwoómp$_{a}$ akazi.	I wish for someone who would give me work.

Yiipfuuz$_a$ uwoómuh$_a$ akazi.	He wishes for someone who would give him work.

b. With infinitive complement.

Yiipfuuza kuv$_a$ i Mbo.	He wishes to leave Mbo.
Yiipfuuza kugur$_a$ inzu.	He wishes to buy a house.
Yiipfuuza kuraab$_a$ inyoni.	He wishes to look at the birds.

Exercise 9. /hagatí/ plus two nouns: a lesson in the geography of Burundi. [Students should look at maps, and not at this page.]

Muraamvya	Muraamvy$_a$ iri hagatí ya Bujuumbura na Ngozi.
Ngoozi	Ngoozi iri hagatí ya Muraamya na Bútare.
Gitéga	Gitéga iri hagatí ya Muraamvya na Rúyigi.
Kigáli	Kigáli iri hagatí yá Nyaánza na Byuumba.
Uburuúndi	Uburuúndi buri hagatí y$_a$ í Koóngo na Tanganyiká.
Urwaanda	Urwaanda ruri hagatí y$_a$ Úburuúndi n$_a$ Úbugáandé.

Exercise 10. Random substitution, based on Sentence 21.

Iyó hagatí ´ntirí heejuru caane.	Those (Cl. 4, e. g. hills) in the central part are not very high.
Imisózi y$_a$ í Ngoozi ´ntirí heejuru caane.	The mountains of Ngozi aren't very high.
Imisózi y$_a$ í Ngoozi ´ntifis$_{\acute{e}}$ amashaamba meénshi?	Don't the mountains of Ngozi have many forests?

Imisózi y_a í Ngoozi ´ntifis$_{\acute{e}}$ intáre?	Don't the mountains of Ngozi have(many)lions?
Mu mashaamba yó ku mupáka ´hari intáre.	In the forests of the borders, there are lions.
Mu mashaamba yó ku mupáka ´har imfyísi.	In the rain forests of the borders, there are hyenas.
Mu mashaamba yó ku mupáka ´ntaa nzovu ziharí.	In the rain forests of the borders, there are no elephants.
Hagatí mu gihúgu ´ntaa nzovu ziharí.	In the center of the country, there are no elephants.

Practice conversations.

1. A conversation in which A asks about the climate in B's home state. B replies briefly. A responds by comparing it with some other state. B makes a non-committal rejoinder.

2. A conversation in which A (an American) is trying to persuade B to study in some one particular part of the United States on account of the pleasant weather, scenery, etc.

3. A conversation in which A has just returned from a visit to a game park. B asks about what he saw there.

Free conversations.

1. Plan a vacation itinerary from your present location to Denver, Colorado, returning by a different route.

2. Answer questions about a non-African country that you have visited.

UNIT 25

BASIC DIALOGUE

1A	Vyooba vyiizá ng$_o$ umuús$_i$ umw$_{\acute{e}}$ ushiké kuturaab$_a$ i muhǐra.	It would be [very] nice if you would come to visit us (at home) some day.
	-geza (-gejeje)	to try
2B	Nzoogeza kuuza.	I'll try to come.
3B	Nzooza nka ryáarí?	About when shall I come?
4A	Uraaza ku muúsi wa Muúngu.	[What about] (you come on) Sunday?
5B	Urakóze.	Thanks.

[On Sunday at A's house.]

6B	Ndagize bwaakéeye.	Good morning!
7A	Bwaakéeye néezá.	Good morning!
8A	Shika.	Come in.
9A	Uyu ´n$_i$ umugeenzi waanje Mariyá.	This is my wife Mary.
10A	Aba ´n$_i$ aabáana báacu Yohaáni n$_a$ Anyéesi.	These are our children John and Agnes.

[B greets the children. This greeting is probably not formal enough for use with adults.)

11B	Uraaho ga Yohaá?	How are you, John?
12B	Uraaho g$_a$ Anyé?	How are you, Agnes?

13A	Shika haasí. Icara haasí.	Sit down!
14B	Urakóze.	Thank you.
	amakŭru (6)	news
15B	Ayaándi makŭru?	What is news?
	amareembe (6)	peace, tranquility
16A	´N$_i$ amareembe.	Everything is all right.
17A	Turóoroshe.	We're in good health.
18A	Unyw$_a$ ikí?	What do you drink?
19B	Coca-Cola.	Coca-Cola.
20A	´Ntuunyw$_a$´ inzògá?	Don't you drink beer?
21B	Ni wabá uyífise ´ni vyiizá.	If you have it, that's fine.
	Mbabarira ´sinyw$_a$´ inzŏga.	Please excuse me, I don't drink beer.

[B looks around the room and comments.]

22B	Uráazi gutóor$_a$ ibiintu vyiizá!	You know how to choose nice things!
	akabaati (12, 14)	closet, cupboard
23B	Nk$_a$´ aka kabaati wakáguzĕhe?	Where did you buy this cupboard, for instance?
	umufreére (1, 2)	[religious] brother
24A	Nakáguze mu Kaameenge ku bafreére.	I bought it in Kamenge at the [religious] brothers.

25B	Barakóra néezá.	They do a good job.
	-táanga (-táanze)	to give, pay
26B	Wagátaanzek$_{\acute{o}}$ ayaángan$_{a}$ ikí?	How much did you pay for it?
27A	Ibihuumbi bibiri.	Two thousand.

[When A's children are out of earshot, B compliments A and his wife on them.]

	indèro (9, 10)	education
28B	Murafís$_{e}$ abáana barí n$_{a}$ índero nziizá.	You have very polite children.
	-rera (-reze)	to rear
29A	Turagerageza kubarera néez$_{\acute{a}}$ aríko biragooye.	We try to raise them well, but it is difficult.

[B prepares to leave.]

	-sígara (-sígaye)	
30B	Sigar$_{a}$ amahóro.	Good-bye. ('stay [in] peace')
31B	Tuzooba túbonana.	See you later. ('we will be we-seeing-one-another')
	Imáana	Supreme Being
32A	Jaana n$_{a}$ íImáana.	Good-bye ('go with God').
	Geenda amahóro.	('go [in] peace')

Supplementary vocabulary. Articles found in the house.

idirísha	(5, 6)	window
inyégamo	(9, 10)	chair
améezá	(6, 6)	table
uburiri	(14, 6)	bed
ibikóreesho vyó ku méeza	(8)	tableware
iseénge ry$_a$ ínzovu	(5)	ivory
itára	(5, 6)	lamp, candle
uruugi	(11)	door (the object)
umuryáango	(3, 4)	door (the opening)
isáandugú	(5 or 9,6)	box, chest

Oral reading practice.

[The student should read each sentence to his teacher. The teacher corrects his pronunciation, and the process is repeated until the student can read aloud perfectly. The student may then try writing the tones on the selection. The right hand column may be used for an English translation, which the student may then use as a basis for retranslation into Kirundi.]

Andereya yabajije mugeenzi we ko

umuusi umwe atooshik$_a$ i muhira iwe.

Yaramweemereye ko azooza ku muusi

wa Muungu, agiirako aramushiimira.

Ku muusi wa Muungu Yohaani yageze

kwaa mugeenziwe Andereya. Yaraboonye

umugeenzi n$_a$ abaana ba Andereya. Yohaani bamufuunguriy$_e$ inzoga araanka ngo ntay$_o$ anywa. Yanyooye Coca Cola. Amaz$_e$ umwaany$_a$ abona kaa kabaati k$_a$ Andereya, arakamushiimira, ac$_a$ amubaza niyo yakaguze. Yarashiimye n'indero y$_a$ abaana ba Andereya na Mariya.

1. The construction /´ni -ba/.

Ni wab´$_a$ uyífise...	In case you (sg.) have it,...
Ni mwaabá múyifise...	In case you (pl.) have it,...
Ni twaabá túyifise...	In case we have it,...
Ni baabá bágeenda...	In case they go,...
Ni baabá bátageendá...	In case they don't go,...
Ni baabá báagiiye...	In case they've gone... [hodiernal]
Ni baabá bázoogéenda...	In case they go later...

In the above examples, /´ni/ plus /-bá/ plus a participial form of another verb is used as shown. Compare Sentence 21 of the basic dialogue for this unit.

2. Sentences with /-ri na.../.

The construction used in the right hand column of examples is sometimes used as a synonym for /-fise/. Its literal meaning is of course 'be with,' and its usual English translation is 'have'.

Barafís$_e$ abáana babiri.   Bari ná abáana babiri.

'They have two children.'

Turafís$_e$ intoofanyi.   *Turi n$_a$ íntoofanyi.

'We have potatoes.'

Arafís$_e$ imyáak$_a$ ibiri.   *Ari n$_a$ íimyáak$_a$ ibiri.

'He is two years old.'

But this new construction with /-ri na-/ cannot be used freely in all situations and so should be used with caution. The sentences marked with an asterisk are acceptable to some speakers, but sound unnatural to others.

3. The abbreviation of personal names.

Yohaáni	...ga Yohaá? or: ga Yòhà
Mariyá	...ga Marií? or: ga Màrì
Anyéesi	...ga Anyeé? or: ga Ànyè
Andereyá	...ga Andereé? or: ga Àndèrè
ntuuzé 'what's-his-name'	...ga ntuú.

[The student should prepare a general statement about the differences in form that he observes in the two columns of data given above.]

Exercise 1. Use of /nka´/ to introduce a sentence; concord involving a demonstrative and the object prefixes of two verbs.

	'Where did you buy this cupboard, for instance?'	'I bought it here.'
akabaati	Nka áka kabaati wakáguzěhe?	Nakáguz$_e$ inó.
ububaati	Nka úbu bubaati wabúguzěhe?	Nabúguz$_e$ inó.
amééza	Nka áya méezá wayáguzěhe?	Nayáguz$_e$ inó.
inyégamo	Nka ízi nyégamo wazíguzěhe?	Nazíguz$_e$ inó.
ibikóreesho	Nka íbi bikóreesho wabíguzěhe?	Nabíguz$_e$ inó.
itára	Nka íri tára waríguzěhe?	Naríguz$_e$ inó.
amatára	Nka áya matára wayáguzěhe?	Nayáguz$_e$ inó.
isáandugú	Nka íyi sáandugú wayíguzěhe?	Nayíguz$_e$ inó.
amasáandugú	Nka áya masáandugú wayáguzěhe?	Nayáguz$_e$ inó.
uburiri	Nka úbu buriri wabúguzěhe?	Nabúguz$_e$ inó.
amariri	Nka áya mariri wayáguzěhe?	Nayáguz$_e$ inó.

Exercise 2. Use of participial form after /-abá/; placement of high tone with prefixes that consist of vowels vs. prefixes that begin with consonants.

inzǒga	Urafís$_e$ inzǒga?	´Ni wab$_{\acute{a}}$ uyífise ´ni vyiizá.
umuceri	Urafís$_e$ umuceri?	´Ni wab$_{\acute{a}}$ uwúfise ´ni vyiizá.
bó	Barafís$_e$ umuceri?	´Ni baabá báwufise ´ni vyiizá.
imbǒga	Barafís$_e$ imbǒga?	´Ni baabá bázifise ´ni vyiizá.
mwéebwé	Murafís$_e$ imbǒga?	´Ni mwaabá múzifise ´ni vyiizá.
isúkaári	Murafís$_e$ isúkaári?	´Ni mwaabá múyifise ´ni vyiizá.

wewé	Urafís$_e$ wewé?	´Ni wabá uyífise ´ni vyiizá.
umúunyu	Urafís$_e$ umúunyu?	´Ni wabá uwúfise ´ni vyiizá.
bó	Barafís$_e$ umúunyu?	´Ni baabá báwufise ´ni vyiizá.
amáazi	Barafís$_e$ amáazi?	´Ni baabá báyafise ´ni vyiizá.
mwéebwé	Murafís$_e$ amáazi?	´Ni mwaabá múyafise ´ni vyiizá.
uburiri	Murafís$_e$ uburiri?	´Ni mwaabá múbufise ´ni vyiizá.

Exercise 3. Subject and object prefixes.

	'Don't you drink beer?'	'I drink it.'
wewé	´Ntuunyw$_{\acute{a}}$ inzǒga?	Ndayínywa.
mweebwé	´Ntimunyw$_{\acute{a}}$ inzǒga?	Turayínywa.
wé	´Ntaanyw$_{\acute{a}}$ inzǒga?	Arayínywa.
bó	´Ntibanyw$_{\acute{a}}$ inzǒga?	Barayínywa.
uyu muúsi	´Ntibaanyooy$_e$ inzogá uyu muúsi?	Baayinyóoye.
wé (3 sg.)	´Ntiyanyooy$_e$ inzogá uyu muúsi?	Yaayinyóoye.
wewé	´Ntiwanyooy$_e$ inzogá uyu muúsi?	Naayinyóoye.
ejó	´Ntiwanyóoy$_e$ inzogá ejó?	Naráyinyóoye.
wé	´Ntiyanyóoy$_e$ inzogá ejó?	Yaráyinyóoye.
bó	´Ntibaányooy$_e$ inzogá ejó?	Bárayinyóoye.
[future]	´Ntibazóonyw$_{\acute{a}}$ inzogá ejó?	Bazooyinywa.
wé	´Ntazóonyw$_{\acute{a}}$ inzogá ejó?	Azooyinywa.
wewé	´Ntuzóonyw$_{\acute{a}}$ inzogá ejó?	Nzǒoyinywa.

Exercise 4. Random substitution.

Uyu ´n$_i$ umugeenzi waanje Mariyá.	This is my wife Maria.
Uyu ´n$_i$ umukoóbwa waanje Mariyá.	This is my daughter Maria.
Uyu ´n$_i$ umukoóbwa wa mugeenzaanje.	This is the daughter of my friend.
Twaajaanye n$_a$ úmukoóbwa wa mugeenzaanje.	I/we went with my friend's daughter.
Twaajaanye na úmugŏre náabáana baa mugeenzaanje.	We went with my friend's wife and children.
Twaajaanye n$_a$ ábaándi.	We went with the others.
Twaajaanye na daatabuja.	We went with the boss.
Uráazi daatabuja?	Do you know the boss?
Uráaz$_i$ umugeenzi waanje Mariyá?	Do you know my wife Marie?
Uyu ´n$_i$ umugeenzi waanje Mariyá?	This is my wife Maria.

Exercise 5. Indicative /-zoo-/tense vs. relative /-zoo-/tense vs. subjunctive of the same verb.

Azooshika kuturaab$_a$ i muhĭra.	He'll come to see us at home.
Yohaán$_i$ avuze k$_{\acute{o}}$ azooshíka kuturaab$_a$ i muhĭra.	John says he'll come to visit us at home.
Vyooba vyiizá ng$_o$ ashiké kuturaab$_a$ i muhĭra.	It would be nice if he would visit us at home.

Bazooja kuroondera mu máangaziíni.	They'll go to look for [something] in the shops.
Yohaán$_i$ avuze kó bazóojá kuroondera mu máangaziíni.	John says that...
Vyooba vyiizá ngo bajé kuroondera mu máangaziíni.	It would be nice if...
Bazoorer$_a$ abáana néezá.	They'll raise the children well.
Yohaán$_i$ avuze kó bazóorér$_a$ abáana néezá.	John says that...
Vyooba vyiizá ngo barer$_{\acute{e}}$ abáana néezá.	It would be nice if...
Nzoosubirayó vubá.	I'll return there soon.
Yohaán$_i$ avuze k$_{\acute{o}}$ azóosúbirayó vubá.	John says that he'll return there soon.
Vyooba vyiizá ng$_o$ asubíreyó vubá.	It would be nice if he would return there soon.
Tuzooja kutéembeera mur$_{\acute{i}}$ iyi miísi.	We are going to go take a trip during these [next few] days.
Yohaán$_i$ avuze kó tuzoojá kutéembeera mur$_{\acute{i}}$ iyi miísi.	John says that...
Vyooba vyiizá ngo tujé kutéembeera mur$_{\acute{i}}$ iyi miísi.	It would be good if...

Nziiga caane mur$_{\acute{i}}$ iyi miísi.	I'm going to study hard in these [next few] days.
Yohaán$_i$ avuze k$_{\acute{o}}$ aziíga caane mur$_{\acute{i}}$ iyi miísi.	John said that...
Vyooba vyiizá ngo yiigé caane mur$_{\acute{i}}$ iyi miísi.	It would be good if...

Imvúr$_a$ izoogw$_a$ ejó.	It's going to rain tomorrow.
Yohaán$_i$ avuze k$_{\acute{o}}$ imvúr$_a$ izóogw$_{\acute{a}}$ ejo.	John says it's going to rain tomorrow.
Vyooba vyiizá ng$_o$ igw$_{\acute{e}}$ ejo.	It would be nice if it would rain tomorrow.

Exercise 6. Concord with a demonstrative and an adjective, but not with /arí/.

	'This table, for instance, do you think it's nice?'
aya méezá	Nk$_a$ áya méezá, ubon$_a$ arí meezá?
aka kazi	Nk$_a$ áka kazi, ubon$_a$ arí keezá?
aha haantu	Nk$_a$ áha haantu, ubon$_a$ arí heezá?
i Bujuumbura	Nk$_a$ í Bujuumbura, ubon$_a$ arí heezá?
iri iseénge ry$_a$ ínzovu	Nk$_a$ ír$_i$ iseénge ry$_a$ ínzovu, ubon$_a$ arí ryiizá?
izi nyégamo	Nk$_a$ ízi nyégamo, ubon$_a$ arí nziizá?
amasǎka	Nk$_a$ ámasaká, ubon$_a$ arí meezá?

inzǒga	Nk$_a$ ínzogá, ubon$_a$ arí nziíza?
indeége	Nk$_a$ índeége, ubon$_a$ arí nziíza?
inó	Nk$_a$ ínó, ubon$_a$ arí heezá?

Exercise 7. 'Future' vs. 'future perfect'.

	'We'll see one another later.'	'We'll be seeing ('will be we-having-seen') one another.'
kubónana	Tuzoobonana.	Tuzooba túbonana.
kujaana	Tuzoojaana.	Tuzooba tújaana.
gukóra	Tuzookorana.	Tuzooba dúkorana.
kubáana	Tuzoobaana.	Tuzooba túbaana.
	'We will live together.'	'[At that time] we will be living together.'
kurima	Tuzoorima mu myóonga.	Tuzooba túrima mu myóonga.
gutéembeera	Tuzooteembeera.	Tuzooba dúteembeera.
gushika	Tuzooshika.	Tuzooba dúshitse.
guhéza	Tuzoohez$_a$ ako kazi.	Tuzooba dúhejeje ako kazi.
kugeenda	Tuzoogeenda.	Tuzooba túgiiye. (twáagiiye)
kuryá	Tuzoorya.	Tuzooba túriiye.
kwóoza	Tuzookwooz$_a$ amasáhaáni.	Tuzooba twóogeje amasáhaáni.
gushúusha	Tozooshuush$_a$ amáazi.	Tuzooba túshuuhij$_e$ amáazi. ('we will be boiling water') Tuzooba twáashúuhije amáazi. ('we will have boiled the water, but it may no longer be hot')

In the next to last line of the above exercise, the /zoo/ form of /kwóoza/ should, according to the rules, be /tuzooza/, but this is identical in form with the same form of /-za/, meaning 'we will come'. For this reason, many speakers of the language employ the form /tuzookwooza/ in place of /tuzooza/ when the verb is /-óza/.

Exercise 8. Indicative vs. autonomous forms of the /zoo/ tense.

	'They'll come.'	'Those who will come are few.'
	Bazooza.	Abazóozá ´si beénshi.
kugeenda	Bazoogeenda.	Abazóogéenda ´si beénshi.
kwaandur$_a$ iyo ngwáara	Bazaandur$_a$ iyo ngwáara.	Abazáandur$_a$ iyo ngwáara ´si beénshi.
kwúumva	Bazuumva.	Abazúumva ´si beénshi.
kwaambara	Bazaambara.	Abazáambara ´si beénshi.
kudúuga	Bazooduuga.	Abazóodúuga ´si beénshi.
gufásha	Bazoofasha.	Abazóofásha ´si beénshi.
kugaruka	Bazoogaruka.	Abazóogáruka ´si beénshi.
kumuhema	Bazoomuhema.	Abazóomuhéma ´si beénshi.
kubábarira	Bazoobabarira.	Abazóobabárira ´si beénshi.
gukina	Bazookina.	Abazóokína ´si beénshi.
kuréengaana	Bazooreengaana.	Abazóoréengaana ´si beénshi.

Practice conversations.

1. A conversation in which A invites B. B asks whether he can bring his family. A says he didn't know B was married. B says he has been married for two years. A asks if they have children. B says they have a little boy. A says bring them along, etc.

2. A conversation in which A invites B. B says he can come if he doesn't have to work that day. A asks when B will know for sure. B says he will let him know Friday.

3. B tells C about his visit to A's home. [Use the content of the basic dialogue for this.]

Free conversation.

1. Invite a friend to visit you. Make necessary arrangements concerning time, and give him clear directions for finding your place.

2. You have just bought a souvenir of Burundi, and discuss its merits with a friend.

UNIT 26

BASIC DIALOGUE [The student should try to use the first version of the dialogue, imitating and later reading aloud. He should then write the tone marks, checking by reference to the second version (pp.414-5).]

1.

1A	N$_{i}$ amaki ga ntuu?	What's the matter?
	-pfáana (-pfáanye)	to belong to the same kin group
	[cf. -pfá (-pfúuye)]	to die
2B	Ntubona k$_{o}$ umuduga wampfaanye?	Don't you see that the car died on me?
3A	Haapfuuy$_{e}$ iki nkagufasha?	[Tell me] what part is out of order ('has died') and I'll help you.
4B	Amaazi yaamperanye.	It's out of water. ('The water has become exhausted for me.')
	-búra (-búze)	to miss, lack
	umuhana (3, 4)	the area around a dwelling
5A	Ukabur$_{a}$ amaaz$_{i}$ uri mu mihana?	And you lack water, [even though] you [are] in a village?
6B	Noogira nte ko bataanzi?	What should I do [since] (that) I am not known ('they don't know me')?
	-saba (-savye)	to ask
7A	Hiinga nje kuyagusabira.	Let me go and ask for it on your behalf.
8B	Ntabaara mugeenzi waanje.	Help me, my friend.

	-akiira (-akiiriye)	to take from someone
9B	Akiir$_a$ usukemwo.	Take it and pour it in.
10A	Urakoze caane.	Thank you very much.
	-kíra (-kíze)	to recover from illness
	-ca plus participial verb	to do right away
11B	Noon$_e$ ub$_u$ iciiy$_e$ ikira?	Is it all right now?
	ime (or: /me/)	yes
	-unguruza (-unguruje)	to give a lift
12A	Ime. Urora heehe nkakwuunguruza?	Yes. Where are you going, and I'll give you a lift.
13B	Wew$_e$ urora heehe?	Where are you going?
14A	Ndoy$_e$ i Muraamvya.	I'm on the way to Muramvya.
	-geza (-gejeje)	to cause to arrive
15B	Ntabaar$_a$ ungeze mu Bukeeye.	[Would you] please drop me off at Bukeye?
	-ínjira (-ínjiye)	to come in to
16A	Injira tugeende.	Get in [and] let's go.

2.

	-néezerwa (-néezerewe)	to be pleased
17C	K$_o$ utaneezerewe n$_i$ amaki?	What's the matter that you are unhappy?

18D	Isaans$_1$ iraamperanye mu muduga.	My car is out of gas. ('The gasoline has run out on me in the car.')
19C	Ntuma nze (or: nje) kuyikugurira.	Send me to buy some for you.
	iriitíro (9, 10 or 6) or: iriitìro	liter
20D	Iriitir$_o$ imwe n$_1$ amaher$_a$ angaahe?	How much is one liter?
21C	N$_1$ amaher$_a$ indwi gusa.	It's only seven francs.
	-íhuuta (-íhuuse)	to hurry
22D	Ihuute unzanir$_e$ iriitiro (or: amariitiro) cumi.	Go and get me ten liters.
23D	Wataanz$_e$ amahera angaahe?	How much did you pay?
24C	Ni miroong$_o$ indwi gusa.	Only 70 francs.
	impéembo (9, 10)	salary, wage, tip, reward
25D	Miroong$_o$ itatu ni impeembo yaawe.	Keep the change. ('Thirty is your tip.')
	jehó	concerning me
	-áanka (-áanse)	to refuse
26E	Jeh$_o$ umudug$_a$ uraanyaankiye.	My car won't work.

	Ntiwoontabaara?	Would you help me?
22F	Ngutabaaz$_e$ iki?	How ('with what') can I help you?
	-kíriza (-kírije) [applicative of /-kíza/ 'to cure']	to cure for
28E	Uraabe ko wooshobora kuwuunkiriza.	See if you can fix it for me.
29F	Reka ngeze mugabo naanje ntavyo nzi.	Let me try, but I myself don't know [much about] it.
	erega	also [here, an expression of surprise]
30E	Erega birakuunze.	Well! There it goes at last! ('It has just become able.')
31F	N$_i$ aho ngeza kaandi ngira ng$_o$ urashik$_a$ amahoro.	That's all I can do, and I hope you will arrive safely.
	agashíruka búte (12)	fee, tip
32E	Urakoze caane. Noone nguh$_a$ iki ku gashirukabute?	Thank you very much. And what can I give you (as a fee)?
33F	Oya ntaaco. Naanj$_e$ uzoontabaara ni wasaang$_a$ aho biinyaankiriye.	No, nothing. You'll do the same for me if you find me in the same fix.

34E	Urakoze caane. Turabonanye.	Thank you very much. See you later.
	akagáruka (12)	a returning
35F	N_i akagaruka.	Hurry back!

1A N_i amakí ga ntuú?

2B Ntuboná k$_{\acute{o}}$ umudúga wampfaánye?

3A Haapfuuy$_e$ ikí nkagúfasha?

4B Amáazi yaampéranye.

5A Ukabur$_a$ amáaz$_i$ urí mu mihana?

6B Noogirá nte kó bataanzí?

7A Hiingá njé kuyágusábira.

8B Ntabaara mugéenzi waanje.

9B Akiir$_a$ usúkemwó.

10A Urakóze caane.

11B Noon$_{\acute{e}}$ ub$_u$ iciiy$_e$ ikíra?

12A Ime. Urora héehé nkakwuunguruza?

13B Wew$_{\acute{e}}$ urora héehé?

14A Ndoy$_e$ i Muraamvya.

15B Ntabaar$_a$ ungezé mu Bukéeye.

16A Injira tugeendé.

17C K$_{\acute{o}}$ utaneezérewe ´n$_i$ amáki?

18D Isaáns$_i$ iraámperanye mu mudúga.

19C Ntuma nzé (or: njé) kuyíkugúrira.

20D Iriitír$_o$ imwé n$_1$ amaher$_a$ angáahé?

21C N$_1$ amaher$_a$ indwi gusa.

22D Ihuute unzanír$_e$ iriitíro (or: amariitiro) cúmi.

23D Wataanz$_e$ amaher$_a$ angáahé?

24C Ni miroong$_o$ indwi gusa.

25D Miroong$_o$ itatu ´ni impéembo yaawe.

26E Jeh$_o$´ umudúg$_a$ uraányaankiye. ´Ntiwoontabaara?

27F Ndagutabáaz$_e$ ikí?

28E Uraabé kó wooshobóra kuwúunkíriza.

29F Reka ngezé mugábo naánje ´ntavyo nzí.

30E Erega birakúunze.

31F N$_1$ aho ngezá kaándi ngira ng$_o$ urashik$_a$ amahóro.

32E Urakóze caane. Nooné nguh$_a$ ikí ku gashírukabúte?

33F Oya ntáacó. Naánj$_e$ uzoontabaara ´ni wasaang$_a$´ ahó
biinyaankíriye.

34E Urakóze caane. Turabónanye.

35F N$_1$ akagáruka.

1. A special use of the verbal extension /-an-/.

In Unit 22, Note 4 , the verbal extension /-an-/ was described as adding a meaning of reciprocality or mutuality to a verb stem of which it forms a part. That statement does not hold true for the element /-an-/ in these sentences, taken from the dialogue for this unit:

Ntuboná k´o umudúga wampfaánye?	Don't you see that the car has died on me?

[cf. /-pfá/ 'to die']

Amáazi yaampéranye.	The water is all gone, [and this has had an effect on me].

[cf. /-héra/ 'to come to an end']

Isaánsi iraámperanye mu mudúga.	My car is out of gas.

All of these verbs that contain /-an-/ also include an object prefix. In this respect, and with respect to their translation meanings, these verbs are strongly reminiscent of the stems that include the applicative extension (Unit 22, Note 3). As a matter of fact, informal usage (at least for some speakers) allows the use of /-hérera/ in place of /-hérana/ in the above examples.

The same is not true for /-pfáana/ and /-pfíira/. The latter is used in such contexts as discussions of Christian theology, corresponding to English 'to die for or on behalf of.' [For practice with /-an-/ used in this way, see Exercises 1 and 2.]

2. The vocative use of nouns.

The dialogue contains the sentence:

Ntabaara mugéenzi waanje.	'Help me, my friend!'

The word /mugéenzi/ has no initial vowel. It does have a high tone on the first mora of the stem. In both these ways it differs from the citation form /umugeenzi/. It has this form when it is used 'vocatively', that is to say, when it is used to name the person being spoken to.

The following are some pairs of citation and vocative forms of some nouns that are commonly used in this way:

umwiígiisha	mwiígiisha
umukoóbwa	mukoóbwa
umuhuúngu	muhuúngu

These three nouns have, in the first stem syllable, a long vowel with high tone on the second mora. The vocative is just like the citation form except for the absence of an initial vowel. These next three nouns do not have, in the first stem syllable of the citation form, a long syllable with high tone on the second mora:

umugeenzi	mugéenzi
daatabuja	daátabuja
umwáana	mwaána

For these nouns, the vocative differs tonally from the citation form.

A noun that lacks an initial vowel even in the citation form, thus makes possible a pair of sentences which differ only in tone:

Ntabaara daatá.	I help my father.
Ntabaara daáta.	Help me, father. [/daáta/ in this sense may be said not only to one's own father, but to any grown man.]

3. The construction in which a question is followed by a verb that includes the subsecutive prefix /-ka-/.

Both of these sentences contain the subsecutive /-ka-/:

Haapfuuy$_e$ ikí nkagúfasha?	What is out of order, and I'll help you.
Urora héehé nkakwuunguruza?	Where are you going, and I'll give you a lift.

Each of these sentences may be compared with a pair of simpler sentences:

Haapfuuy$_e$ ikí?	What is out of order?
Ndagúfasha.	I['ll] help you.
Urora héehé?	Where are you headed?
Ndakwuunguruza.	I'll give you a lift.

[For practice with this use of /-ka-/, and for additional examples, see Exercise 9.]

4. The extensions in the stem /-kíriza/.

The dialogue contains the sentence:

Noon$_{\acute{e}}$ ub$_u$ iciiy$_e$ ikíra?	Is it all right now?

Not illustrated in the dialogue is the stem:

-kíza	to cure (i.e. cause to recover or become all right)

This is, of course, analyzable as containing the root /-kir-/, with the causative extension being represented by the presence of /-z-/ instead of /-r-/ at the end of the root. The stem with both the causative and applicative stems is /-kíriza/ and not */-kizira/, as illustrated in the sentence:

Uraabé kó wooshobóra kuwúunkíriza.	See if you can fix it for me.

5. Forms that contain two object prefixes.

The infinitive in this sentence contains two object prefixes:

Ntuma nzé (or: njé) kuyíkugúrira	Send me (that I may go) to buy it for you.

The first of the two prefixes (/-yi/) stands for /isaánsi/, which would be the direct object of the verb, while the second prefix (/-ku-/) stands for the second person singular indirect object. In the infinitive, for both high and low verbs, the first prefix has high tone, and the first syllable of the stem has high tone. [For practice with infinitives that contain two object prefixes, see Exercise 5.]

Immediate disjunct indicative forms follow the same tonal rule:

Ndakíkugúrira.	(/-gura/, a low verb)	I['ll] buy it for you.
Ndakíkufátira.	(/-fáta/, a high verb)	I['ll] get it for you.

The negative conditional has no high tone in these forms:

ʼNtiwookimfatira.	Please get it for me.

A hodiernal form is:

Naakigúfatiye.	I got it for you [today].

A hesternal form is:

Narákigúfatiye.	I got it for you [before today.]

[The student may want to explore for himself the tonal patterns used when two object prefixes are used with some of the verb forms that are not covered by these few examples.]

Exercise 1. Indicative vs. autonomous forms. Variation of subject prefix and object prefix.

	'The car has died on me.'	'Where is the one that died on you?'
	Umudúga waampfáanye.	Uwugúpfaany$_e$ urǐhe?
wé	Umudúga waamupfáanye.	Uwumúpfaany$_e$ urǐhe?
imáshiíni	Imáshiíni yaamupfáanye.	Iyimúpfaany$_e$ irǐhe?
jeewé	Imáshiíni yaampfáanye.	Iyigúpfaany$_e$ irǐhe?
ipikipiki	Ipikipiki yaampfáanye.	Iyigúpfaany$_e$ irǐhe?
wé	Ipikipiki yaamupfáanye.	Iyimúpfaany$_e$ irǐhe?
uburáangaangwé	Urubáangaangwé rwaamupfáanye.	Urumúpfaany$_e$ rurǐhe?
jeewé	Urubáangaangwé rwaampfáanye.	Urugúpfaany$_e$ rurǐhe?
ikáraámu	Ikáraámu (r)yaampfáanye.	Iyi-/Irigúpfaany$_e$ (r)irǐhe?

wé	Ikáraámu (r)yaamupfáanye.	Iyi-/Irimúpfaanye (r)irĭhe?
imbŏga	Imbogá zaamupfáanye.	Izimúpfaanye zirĭhe?
jeewé	Imbogá zaampfaánye.	Izigúpfaanye zirĭhe?
imirĭma	Imirimá yaampfáanye.	Iyigúpfaanye irĭhe?
wé	Imirimá yaamupfáanye.	Iyimúpfaanye irĭhe?

Exercise 2. Use of /-an-/ in its applicative function; concord between sentences.

	'I'm out of water.'	'That [i.e. water] is what I need.'
amáazi	Amáazi yaampéranye.	Niyó nkenéye.
isáansi	Isáansi yaampéranye.	Niyó nkenéye.
umúunyu	Umúunyu waampéranye.	Niwó nkenéye.
isúkaári	Isúkaári yaampéranye.	Niyó nkenéye.
umuceri	Umuceri waampéranye.	Niwó nkenéye.
amahoonda	Amahoonda yaampéranye.	Niyó nkenéye.
ubǔro	Uburó bwaampéranye.	Nibwó nkenéye.
isábuné	Isábuné yaampéranye.	Niyó nkenéye.
amakára	Amakára yaampéranye.	Niyó nkenéye.
ivyaámwa	Ivyaámwa vyaampéranye.	Nivyó nkenéye.
indĭmu	Indimú zaampéranye.	Nizó nkenéye.
amăgi	Amagí yaampéranye.	Niyó nkenéye.
inzŏga	Inzogá yaampéranye.	Niyó nkenéye.

amavúta	Amavúta yaampéranye.	Niyó nkenéye.
ibitooke	Ibitooke vyaampéranye.	Nivyó nkenéye.
umwaánya	Umwaánya waampéranye.	Niwó nkenéye.

Exercise 3. The construction of Sentence 5, contrasted with a semantically related why-question.

	'How can you lack water, and you in an inhabited area?!'	'Why do you lack water?'
wewé	Ukabur$_a$ amáazi urí mu mihana!	Ni kukí ubuz$_{\acute{e}}$ amáazi?
jeewé	Nkabur$_a$ amáazi ndí mu mihana!	Ni kukí mbuz$_{\acute{e}}$ amáazi?
wé	Akabura amáazi arí mu mihana!	Ni kukí abuz$_{\acute{e}}$ amáazi?
twéebwé	Tukabura amáazi túri mu mihana!	Ni kukí tubuz$_{\acute{e}}$ amáazi?
mweebwé	Mukabura amáazi múri mu mihana!	Ni kukí mubuz$_{\acute{e}}$ amáazi?
bó	Bakabura amáazi bári mu mihana!	Ni kukí babuz$_{\acute{e}}$ amáazi?

Exercise 4. 'What should I do, seeing that...?'

Ntibaanzí.	They don't know me.
Noogiraánte kó bataanzí?	What shall I do, [since] they don't know me?
Simfis$_{\acute{e}}$ amafaraanga.	I don't have money.
Noogiraánte kó ntafis$_{\acute{e}}$ amafaraanga?	
Sindavyuúmviise.	I didn't get (hear, understand) it [just now].
Noogiraánte kó ntavyuúmviise?	

Ntibaráabiínsiguurira.	They haven't explained it to me.
Noogiraánte kó bataráabiínsiguurira?	
Siinzí kwóoga.	I don't know how to swim.
Noogiraánte kó ntaazí kwóoga?	
Sinkoméýe.	I'm not well.
Noogiraánte kó ntakoméye?	
Sindáahéza.	I haven't finished yet.
Noogiraánte kó ntáraahéza?	
Ndiicaye.	I'm seated.
Noogiraánte kó niicáye?	
Ndagarutse.	I'm back.
Noogiraánte kó ngarútse?	
Ndiibagiye.	I've forgotten.
Noogiraánte kó niibágiye?	
Baángabiy$_e$ imbwá.	They've presented me with a dog.
Noogiraánte kó baangabíy$_e$ imbwá?	
Baraangaya.	People aren't glad to see me doing this.
Noogiraánte kó baangáya?	

Exercise 5. Variation of both object prefixes in a single word.

	'Water is what I want.'	'Let me go and ask for some for you.'
amáazi	Amáazi ´niyó nshaaká.	Hiinga njé kuyágusábira.
wé	Amáazi ´niy$_o$´ ashaaká.	Hiinga njé kuyámusábira.
isáansi	Isáansi ´niy$_o$´ ashaaká.	Hiinga njé kuyímusábira.
tweebwé	Isáansi ´niyó dushaaká.	Hiinga njé kuyíbasábira.
impaapuro	Impaapuro ´nizó dushaaká.	Hiinga njé kuzíbasábira.
bó	Impaapuro ´nizó bashaaká.	Hiinga njé kuzíbasábira.
amavúta	Amavúta ´niyó bashaaká.	Hiinga njé kuyábasábira.
jeewé	Amavúta ´niyó nshaaká.	Hiinga njé kuyágusábira.
iraángi	Iraángi ´niryó nshaaká.	Hiinga njé kurígusábira.
wé	Iraángi ´niry$_o$´ ashaaká.	Hiinga njé kurímusábira.
inyama	Inyama ´niz$_o$´ ashaaká.	Hiinga njé kuzímusábira.
igipfúundikizo	Igipfúundikizo ´nic$_o$´ ashaaká.	Hiinga njé kukímusábira.
tweebwé	Igipfúundikizo ´nicó dushaaká.	Hiinga njé kukíbasábira.
ibiceri	Ibiceri ´nivyó dushaaká.	Hiinga njé kubíbasábira.

bó	Ibiceri ´nivyó bashaaká.	Hiinga njé kubíbasábira.
amáazi	Amáazi ´niyó bashaaká.	Hiinga njé kuyábasábira.
jeewé	Amáazi ´niyó nshaaká.	Hiinga njé kuyágusábira.

Exercise 6. The construction of Sentence 17.

	'What's the matter that you're not happy?'
kunéezeerwa	K´$_o$ utaneezérewe ´n$_i$ amáki?
kwíihuuta	K´$_o$ utiihúuse ´n$_i$ amáki?
kwíiruka	K´$_o$ utiirútse ´n$_i$ amáki?
kwiicara	K´$_o$ utiicáye ´n$_i$ amáki?
kuryáama	K´$_o$ utaryaamyé ´n$_i$ amáki?
kugaruka	K´$_o$ utagarútse ´n$_i$ amáki?
kutávuga (neg. of /-vúga/)	K´$_o$ utavuzé ´n$_i$ amáki?
kuvyúuka	K´$_o$ utavyuutsé kare ´n$_i$ amáki?

Exercise 7. /na-/ with various persons and numbers.

	'They helped him.'	'And they'll help me too.'
jeewé	Baáramutábaaye.	Naánje bazoontabaara.
kubóna	Baáramubóonye.	Naánje bazoombona.
wewé	Baáramubóonye.	Naáwe bazookubona.
gufásha	Baáramufáshije.	Naáwe bazoogufasha.

wé	Baáramufáshije.	Nawé bazoomufasha.
kugaya	Baáramugáye.	Nawé bazoomugaya.
tweebwé	Baáramugáye.	Naátwe bazootugaya.
kuramutsa	Baáramurámukije.	Naátwe bazooturamutsa.
mweebwé	Baáramurámukije.	Naámwe bazoobaramutsa.
kutabaara	Baáramutábaaye.	Naámwe bazoobatabaara.

Exercise 8. Random substitution based on Sentence 3.

Haapfuuy$_e$ ikí nkagúfasha?	What has happened ('what died') and I'll help you?
Ukeney$_e$ ikí nkagúfasha?	What do you need, and I'll help you?
Ukeney$_e$ ikí nkamúbaza?	What do you need, and I'll ask him?
Uráaz$_i$ iy$_o$´ aajá nkamúbaza?	Do you know where he's going, [and if not] I'll ask him.
Uráaz$_i$ ah$_o$´ aabá nkamwaandikira?	Do you know where he lives, and I'll write him.
Ntiwoomp$_a$ impaapuro nkamwaandikira?	Please give me some paper and I'll write to him.
Mfat$_a$ urupaapuro nkamwaandikira.	I'll take a piece of paper and write to him.
Mfat$_a$ urupaapuro nkaandik$_a$ ikeéte.	I'll take a piece of paper and write a letter.

Exercise 9. Use of a /-ka-/ form after a question.

Ashaak$_a$ ikí?	What does he want?
Ndakímweéreka.	I will show it to him.
Ashaak$_a$ ikí nkakímweéreka?	What does he want, and I'll show it to him?
Ugiiyěhe?	Where are you going?
Turakujaanǎyo.	We will give you a lift.
Ugiiyehé tukajaana?	Where are you going, and we'll go together.
Yasavy$_e$ ikí?	What did he ask for?
Ndakímuhá.	I'll give it to him.
Yasavy$_e$ ikí nkamúha?	What did he ask for, and I'll give it to him?
Yaciiyěhe?	Where did he pass by?
Ndamúkurikira.	I'll follow him.
Yaciiyehé nkamúkurikira?	Where did he pass by, so I can follow him?
Ashaak$_a$ ikí?	What does he want?
Ndakímugúrira.	I'll bring it for him.
Ashaak$_a$ ikí nkakímugúrira?	What does he want, and I'll buy it for him?
Agwaay$_e$ ikí?	What sickness has he contracted?
Ndamuvuura.	I'll cure him.
Agwaay$_e$ ikí nkamuvuura?	What has he got, and I'll cure him?

[From this point on, students and instructor should devise their own practice conversations, by recombining vocabulary and grammatical structures that are already familiar. It is suggested that good first lines for these conversations would be 1, 12, 17, 26, or variations on these lines.]

UNIT 27

BASIC SENTENCES

intwáaro (9, 10)	government
1. Intwaaro y$_a$ Uburuundi.	The government of Burundi.
umutwé (3, 4)	head
-gaba (-gavye)	to administer
umwáami (1, 2)	king
2. Umutwe w$_a$ abagab$_a$ igihugu c$_a$ Uburuundi n$_i$ umwaami.	The head of those who govern the country of Burundi is the king.
-haangaama (-haangaamye)	to ascend the throne
3. Ubu hahaangaamye Mwaambutsa wa kane.	Now Mwambutsa IV is on the throne.
4. Umwaami akurikirwa na baa'ministres'.	The king is followed by ministers.
-shiinga (-shiinze)	to put a stick in the ground, to put in shape
-tégeka (-tégetse)	to make/enforce laws
ubugavyi (14)	government
ubutúunzi (14)	economy
5. Hari 'ministre' wa ambere, na abaandi baashiinzwe gutegek$_a$ ibikorwa mu gihugu:	There is the prime minister, and others who are put in charge of running [various] activities in the country: the administration of internal affairs ('of those who live in the country'),

	ubugavyi n_a ubutegetsi bw_a ababa mu gihugu, indero, ubutuunzi, n_a ibiindi.	education, economy, and other [things].
	umushíingamǎteeká (1, 2)	legislator
6.	Hari n_a abashiingamateeka.	There are also legislators.
	-íitegereza (-íitegereje)	to watch, supervise
	itéeká (5, 6)	law
7.	Abo reero biitegerez$_a$ amateek$_a$ akoreeshwa mu Buruundi, bagashiinga n_a amategeko mashaasha.	And they supervise/enforce the laws which are in force in Burundi, and they establish new laws.
8.	Baa'ministres' batoorwa n_a umwaami.	The ministers are chosen by the king.
9.	Abashiingamateeka batoorwa n_a igihugu.	The legislators are chosen by the populace.
	-gabanya (-gabanije)	to divide
10.	Igihugu kigabanijwe mu ma'provinces'.	The country is divided into provinces.
11.	Ama'provinces' ategekwa na baa 'gouverneurs'.	The provinces are governed by governors.
12.	Ama'provinces' agabanijwe murí za'arrondissements',	The provinces are divided into arrondissements, which are governed by

	zitegekwa na ba'administrateurs'.	administrators.
13.	(Za)'Arrondissements' zigabanijwemwo zaa-'communes'.	The arrondissements are divided into communes.
	intaáhe (9, 10)	judgment, oath
14.	'Communes' zitegekwa na baa'bourgmestres', n$_a$ abashiingantaahe baa'commune'.	The communes are governed by mayors and the elders of the commune.
	abadásigáana (1, 2)	[name of a political party] ('those who never are in discord')
	umugaambwe (3, 4)	political parties
15.	Mu Buruundi har$_i$ imigaambwe minin$_i$ ibiri: Abadasigaana aribo UPRONA na 'Front Commun.'	In Burundi there are two large parties: the Abadásigáana (or UPRONA), and the Front Commun.
	ubutégetsi (14)	power
	iminwe (4)	hand, hands
16.	Ubutegetsi buri mu minwe ya UPRONA.	The power is in the hands of UPRONA.

17. Umwaami ntashobora kugir$_{a}$ umugaambwe.	The king cannot belong to a party.
18. Mu mategeko ntashobora no kugir$_{a}$ umugaambwe yeerekana k$_{o}$ akuunze kurut$_{a}$ uwuundi.	According to the law, he cannot even show preference for one party over another.
itóora (5, 6)	election
-héruuka (-héruutse)	
-tsíinda (-tsíinze)	to win
intébe (9, 10)	seat
uwutwáara (1, 2)	one who governs
19. Mw iitoora riheruuka umugaambwe wiitwa UPRONA niwo watsiinze.	In the last elections, the party called UPRONA was the one that won.
kubwá	according to
20. Kubw$\underset{a}{\text{i}}$ itegeko ryaashiinzwe n$_{a}$ abashiingamateeka iriindi toora rizoohora rikorwa nk$\underset{a}{\text{í}}$ imyaak$_{a}$ itaan$_{u}$ itaan$_{u}$ iheze.	According to the law passed by the legislature, new elections will be held every five years.

1. Intwáaro y$_a$ Úburuúndi.
2. Umutwé w$_a$ ábagáb$_a$ igihúgu c$_a$ Úburuúndi ´n$_i$ umwaámi.
3. Ubu hahaangaamye Mwaambutsa wa káne.
4. Umwaámi akurikirwa na baá'ministres'.
5. Hari 'ministre' wa ambere, n$_a$ ábaándi baáshiinzwe gutégek$_a$ ibikórwa mu gihúgu: ubugavyi n$_a$ úbutégetsi bw$_a$ ábabá mu gihúgu, indero, ubutúunzi, n$_a$ íbiíndi.
6. Hari n$_a$ ábashíingamǎteeká.
7. Abo reeró biitegerez$_a$ amatéek$_a$´ akoréeshwa mu Buruúndi, bagashiinga n$_a$ ámatégeko mashaásha.
8. Baa'ministres' batoorwa n$_a$ úmwaámi.
9. Abashíingamǎteeká batoorwa n$_a$ ígihúgu.
10. Igihúgu kigabanijwe mu ma'provinces.'
11. Ama'provinces' ategekwa nabaa'gouverneurs'.
12. Ama'provinces' agabanijwe murí za'arrondissements', zitegékwa na ba'administrateurs.'
13. (Za)'Arrondissements' zigabanijwemwó zaa'communes.'
14. 'Communes' zitegekwa na baa'bourgmestres', n$_a$ ábashíingantaáhe baa'commune'.
15. Mu Buruúndi har$_i$ imigaambwe minín$_i$ ibiri: Abadásigáana aríyo UPRONA na 'Front Commun.'
16. Ubutégetsi buri mu minwe ya UPRONA.
17. Umwaámi ´ntashobóra kugir$_a$ umugaambwe.

18. Mu matégeko ´ntashobóra nó kugir$_a$ umugaambwe yeerékana k$_{\acute{o}}$
akuunzé kurut$_a$ uwuúndi.

19. Mw iitóora riheruúuka umugaambwe wiitwá UPRONA ´niwó watsíinze.

20. Kubw$_{\acute{a}}$ iitégeko ryaáshiinzwe n$_a$ ábashíingamăteeká iriíndi
tóora rizoohora ríkorwa nk$\underset{a}{\acute{\imath}}$ imyáak$_a$ itaan$_u$ ítaan$_u$ ihéze.

1. Method of pluralizing unassimilated French nouns.

Compare the singular and plural forms of these nouns, none of which has been completely assimilated into the pronunciation system of the language.

umu'gouverneur'	baa'gouverneur'
umu 'administrateur'	ba'administrateur'
umu'bourgmestre'	baa'bourgmestre'
umu'ministre'	baa'ministre'

In the singular of the above Class 1 nouns, the regular prefix /umu-/ is used. The plural /baa-/ has no initial vowel, and the vowel that it has is long.

i'Commune'	(9)	zaa'communes'	(10)
		ama'communes'	(6)
i'province'	(9)	zaa'provinces'	(10)
		ama'provinces'	(6)
'arrondissement'	(9)	za'arrondissements'	(10)
		ama'arrondissements'	(6)

These three examples are nouns that do not stand for persons. Those which in French begin with a consonant have initial /i-/ and are in Class 9. The last example, which begins with a vowel in French, has no prefix of any kind in the singular. The plurals of all these non-personal nouns are in either of the classes 6 or 10.

2. Passive stems.

Compare these pairs of sentences:

Baa'ministres' batoorwa n$_a$ úmwaámi.

The ministers are chosen by the king.

Umwaám$_i$ atoora baa'ministres'.

The king chooses the ministers.

Akoreesh$_a$ ibitabo vyiínshi.

He uses many books.

Ibitabo bikoréeshwa ´ni vyiínshi.

The books that are used are many.

In these two pairs of sentences, the difference between active and passive verb stems is marked by the presence or absence of the extension /-w-/, which is found after the other extensions (if any), right before the final vowel. This represents the most common way of forming passives, but there are a number of exceptions.

Active		Passive
-há 'give'	but	-háabwa 'be given'

with perfect stems:

-háaye	-háawe
-cá 'pass by, cut etc.'	-cíibwa
-cíiye	-cíiwe
-ryá 'eat'	-ríibwa
-ríiye	-ríiwe

It will be noted that these monosyllabic verbs conform to a little pattern of their own.

3. The construction 'every____years' (e. g. Stc. 20).

Itóora rikorwa haanyuma y$_a$ ímyaák$_a$ itaan$_u$ iítaanu.

'Elections are held every five years.'

Nja kw iisokó mu miísi itat$_u$ iítatu.

'I go to the market every three days.'

The length of an interval is expressed by reduplication of the appropriate numeral, as in the above examples. Note that the first vowel of the second half has high tone. Note also that an initial vowel is present with both halves of the reduplication, and that the last vowel of the first half is assimilated to the quality of the initial vowel of the second half; the two vowels may be contracted. That is to say:

itatu ítatu

is pronounced: [itatiiítatu]

or: [itatítatu]

4. A use of /na/ which does not correspond to English 'have', 'with' or 'and'.

Har$_{i}$ abashíingamǎteeká.	There are legislators.
Hari n$_{a}$ ábashíingamǎteeká.	There are also legislators.
Ntashobóra nó kugir$_{a}$ umugaambwe yeerékana k$_{ó}$ akuunzé kurut$_{a}$ uwuúndi.	He [the king] can't even show preference for one party over another.
Siinzí kuvúg$_{a}$ Igifáraánsa.	I don't know how to speak French.
Siinzí nó kugisoma.	I don't even know how to read it.

In the above sentences, /na/ does not stand between two nouns. For this reason, it cannot be translated by English 'and'. A more appropriate translation is 'also' or 'even.'

5. Two alternate ways of using Class 18.

Compare Sentences 12, 13 of the basic dialogue:

Ama'provinces' agabanijwe murí za'arrondissements.'

The provinces are divided into arrondissements.

Za'arrondissements' zigabanijwemwó zaa'communes'.

Za'arrondissements' zigabanijwe murí zaa'communes'.

The arrondissements are divided into communes.

The interchangeability of /murí/ and /-mwo/ which appears in the above pairs of sentences is not permissible in most situations where /murí/ is used:

Afis$_e$ amafaraanga mur$_{\acute{i}}$ ibaánki. Afis$_e$ amafaraanga mw iibaánki.	He has money in the bank.
But not: *Afis$_e$ amafaraangámwo ibaánki.	
Akora murí baánki.	He works in a bank.
But not: *Akorámwo ibaánki.	

Exercise 1. Active vs. passive stems.

Umwaámi yatóoye baa'ministres'.	The king chose the ministers.
Baa'ministres' baátoowe n$_a$ úmwaámi.	The ministers were chosen by the king.

Antoóni yabívy$_e$ amasak$_{\acute{a}}$ ejó.	Antoine sowed sorghum yesterday.
Amasaká yabíbwe na Antoóni.	The sorghum was sown by Antoine.
Tuzoogurir$_a$ ipaámp$_a$ i Bujuumbura.	We will sell the cotton in Bujumbúra.
Ipaámpa rizoogurirwǎhe?	Where will the cotton be sold?
Yohaáni yaríinz$_e$ ibiro.	John guarded the office.
Ibiro vyaáriinzwe na Yóhaáni.	The office was guarded by John.
Intózi zaándiiy$_e$ ejó.	Some ants bit me yesterday.
Naríiwe n$_a$ íintóz$_i$ ejó.	I was bitten by ants yesterday.

Exercise 2. /na/ used between nouns vs. its use when it does not stand between nouns.

'There are white ants in the Congo.'

'There are also army ants.'

'There are white ants and army ants in the Congo.'

Harih$_{\acute{o}}$ umuswá i Koóngo.

Harího n$_a$ íintózi.

Harih$_{\acute{o}}$ umuswá n$_a$ íintóz$_i$ i Koóngo.

Mu rúuzi harimw´$_o$ ingoona.

Harímwo n$_a$ ímvúbu.

Harimw´$_o$ ingoona n$_a$ ímvúbu.

[Make up similar sets of sentences using: /intáre/ and /ingwe/; /urunyegeri/ and /umuswá/; /inzúuzi/ and /imisózi/, /imyóonga/.]

Exercise 3. Regular intervals of time.

Agaruka mu mayíing$_a$ abiri.	He returns every two weeks.
Agaruka mu mayíing$_a$ abir$_i$ aábiri.	He returns [regularly] every two weeks.
Antuma kuu poosita mu masah´$_a$ atat$_u$ aátatu.	He sends me to the post office every three hours.

[The student should construct sentences similar to these, in which he tells how often he does certain things, or how often certain events take place.

Exercise 4. Sentences using /-héruuka/

Yar$_{\acute{i}}$ arwaaye mu miís$_{i}$ iherúuka y$_{a}$ úukwéezi guhezé.	He was ill during the last days of last month.
Twaáratéembereye mw iyiínga riherúuka ry$_{a}$ úukwéezi guhezé.	We travelled around during the last week of last month.
Amafaraang$_{a}$ aradúherera ku muús$_{i}$ uherúuk$_{a}$ ukwéezi.	We ran out of money on the last day of the month [not necessarily last month.]
Duheruuka kubábona.	We saw them not long ago.
Duheruuka gushika.	We arrived recently.
Aheruuka gukíra.	He recovered/She had a baby recently.
Ejó nzoov$_{a}$ i Bujuumbura ubw$_{\acute{o}}$ iimpéruuka.	Tomorrow I will leave Bujumbura for the last time.

UNIT 28

BASIC DIALOGUE

	-ziinduka (-ziindutse)	to go early in the morning: to dawn
1A	Uyu muusi haaziindutse naabi.	The weather was bad at dawn this morning. ('Today dawned badly.')
2A	Ngira ng$_{o}$ imvur$_{a}$ iragwa.	I think it's going to rain.
	-íirirwa (-íiriwe)	to last all day
	urufuuri (11)	bad weather: cloudy but not rainy
3B	Irashobora kutagwa, mugabo hakiirirw$_{a}$ urufuuri.	It may not rain, but it will be cloudy all day.
4A	Ubimeny$_{a}$ ute?	How do you know (it)?
5B	Ndaab$_{a}$ ibicu.	I look at the clouds.
6A	Noone birya bicu si ivy$_{a}$ iimvura?	Aren't those clouds rain-clouds?
7B	Eego, mugabo ntibiremye caane.	Yes, but they aren't (very) heavy [enough].
8A	Noone reero hagwa imvura nke kuk$_{o}$ ibicu bitaremye.	So it will rain little (rain) since the clouds are not heavy.
	umuyaga (3, 4)	wind

9B	Oya, ntiwuumv$_a$ uyu muyaga? Niwo uvyiirukana ntibiroonk$_e$ umwaanya wo kurema ngo bigwemw$_o$ imvura.	No, don't you feel this wind? It will drive them away so that they don't have time to get heavy enough to rain (rain).
	-bwíira (-bwíiye)	to tell
10A	Ico nico kibikubwiira gusa?	Is that the only thing that tells you that?
	agashuúhe (12)	heat characterized by humidity
	ikiréeré (7, 8)	atmosphere pl. means environment (?) surroundings
11B	Oya, ntiwuumva k$_o$ ataa gashuuhe kari mu kireere.	No, don't you notice that there isn't [much] humidity?
2.		
	hárya	by the way
12C	Harya iki ni iki mu Kiruundi?	Say, what is this [called] in Kirundi?
	ikiraato (7, 8)	shoe
13D	Ivyo s$_i$ ibiraato?	It's a pair of shoes, isn't it?
14C	Nsubiriramwo. Sinuumviise.	Again, please? I didn't get it.

3.	mugéenzi	courteous appellation
15E	Mbega harya mu Kiruundi 'mugeenzi' biratаа-ndukaanye n$_a$ 'umugeenzi'?	By the way, is mugéenzi different from umugéenzi in Kirundi?
16F	Caane nyene.	Yes indeed!
	-úbaha (-úbashe)	to respect
17F	Mugeenzi n$_i$ ukuvuga 'sir' caanke 'madame' ubwiira uwo wuubashe caane.	Mugéenzi means ('is to say') 'sir' or 'madam' when you are addressing someone whom you respect very much.
18E	Ntiwoombarir$_a$ ingene mpava mbaz$_a$ inzira ni nazimira?	Please tell me how I ask [my] way in case I get lost.
	-raangira (-raangiye)	to show
19F	Uhez$_e$ ugir$_e$ uti: ndaangir$_a$ inzira iroor$_a$ i Gitega.	Then you say, 'Show me the way to Kitega.'
20E	Noone ntaa kuundi mubivuga?	Isn't there any other way that you say it?
	uburyó (14)	way
21F	Hari uburyo bwiinshi bwo kubivuga.	There are many ways to say it.

4.	umwáarimú (1, 2)	teacher
22G	Mwiigiishwa n$_a$ aabaarimu baangaahe?	How many teachers are on your faculty? ('By how many teachers are you taught?')
23H	Har$_i$ abiigiisha bashika miroong$_o$ itaanu.	There are about fifty teachers.
	umwiírabure (1, 2)	a black person
	umweéra (1, 2)	a white person
24G	Ni abiirabure caanke n$_i$ abeera?	Are they black or white?
	uruvaánge (11, 10)	mixture
25H	N$_i$ uruvaange.	They're mixed.
26G	Abeenshi ni baande?	Which are in the majority?
	ubwiínshi (14)	amount, quantity
27H	Bameze nk$_a$ abaangana mu bwiinshi.	They're about equal in number.

1A Uyu muúsi haaziindutse náabí.

2A Ngira ng$_o$ imvúr$_a$ iragwa.

3B Irashóbora kutágwa, mugábo hakiirirw$_a$ urufuuri.

4A Ubimenyu$_a$ úte?

5B Ndaab$_a$ ibicu.

6A Nooné bírya bicu ´si ivy$_a$ íimvúra?

7B Eegó, mugábo ´ntibiremyé caane.

8A Nooné reeró hagwa imvúra nké kuk$_{\acute{o}}$ ibicu bitaremyé.

9B Oya, ´ntiwuumv$_{\acute{a}}$ uyu muyaga? ´Niwó vyiírukana ´ntibíroonk$_e$ umwaánya wó kurema ngo bigwémw$_{\acute{o}}$ imvúra.

10A Ico ´nicó kibikúbwiira gusa?

11B Oya, ´ntiwuumvá k$_{\acute{o}}$ ataa gashuúhe karí mu kiréeré.

12C Hárya iki ´niikí mu Kiruúndi?

13D Ivyo ´s$_i$ ibiraato?

14C Nsubirirǎmwo. Sinuumvíise.

15E Mbéga hárya mu Kiruúndi 'mugéenzi' biratáandukaanye n$_a$ 'úmugeenzi'?

16F Caane nyéne!

17F Mugéenzi ´n$_i$ ukuvúga 'sir' caanke 'madame' ubwíira uwó wuubáshe caane.

18E Ntiwoombarir$_a$ ingéne mpava mbáz$_a$ inzira ´ni nazimíra?

19F Uhez$_{\acute{e}}$ ugir$_{\acute{e}}$ utí: ndaangir$_a$ inzira iroor$_{\acute{a}}$ i Gitéga.

20E Nooné ´ntaa kuúndi mubivúga?

21F Hari uburyó bwiínshi bwó kubívuga.

22G Mwiigiishwa n$_a$ áabáarimú baangáahé?

23H Har$_i$ abiígiisha bashiká miroong$_o$ itaanu.

24G ´Ni abiírabure caanké ´n$_i$ abeéra?

25H N$_i$ uruvaánge.

26G Abeénshi ´ni baandé?

27H Bameze nka ábaángana mu bwiínshi.

1. The use of the concord for Class 17 in Sentence 20.

Compare:

Ntaa kuúndi mubivúga?	Isn't there any other way that you say it?
Ntaa kuúndi muvugá?	Isn't there any other way that you speak?
Ntaa biíndi muvugá?	Isn't there anything [else] that you say [in addition to that]?

In the last of these sentences, it might be possible to say that the noun antecedent of /bi-/ in /biindi/ is something like '/ibiintu/ understood.' In the first two sentences, no such 'understood antecedent' can be found for /-ku-/ (Cl. 17) in /kuúndi/.

Compare also the sentence:

$$\text{Ntaa}\begin{Bmatrix}\text{buryó buúndi}\\ \text{buúndi buryó}\end{Bmatrix}\text{mubivúga?}$$

The phrases /buryó buúndi/ and /buúndi buryó/ are apparently freely interchangeable with /kuúndi/.

Exercise 1. [The student should complete these partially organized exercises, and then use them for practice.]

'Did he say it like this?'	'He said it some other way.'
Abivuze gútya?	Abivuze ukuúndi.

Yabivuze gútya?	Yabivuze ukuúndi.
Yabívuze gútya?	Yabívuze ukuúndi.

[kubigira, kuvyaandika, kuzíbiba, kuzóoza...]

Exercise 2.

Niwé yagizé gútya?

Yagiz$_{e}$ ukuúndi.

Niwé yagiz$\acute{}_{e}$ ukuúndi.

[kuvúga, gusoma, kugeenda, kumesuura, etc.]

Exercise 3.

Ntaa kuúndi mubivúga? Tubivuga gútyo gusa.

[gutéeka, kuvúga, gutéembeera, gukina, etc.]

2. The use of /-ti/ as in Sentence 19.

The stem /-ti/ is a verb stem, which takes the usual subject prefixes, though non-personal subject prefixes with /-ti/ are rare. This stem is not inflected in any other way, however. Its sole use is to introduce direct quotations:

Ati 'Ndashoonje.'	He says/said, 'I'm hungry.'
Azoovuga àtì ndashoonje.	He will say, 'I'm hungry.'
Azoogira àtì ndashoonje.	
Àmbàrìyè àtì ndashoonje.	He told me, 'I'm hungry.'

Exercise 4. The following three sentences illustrate the contrast between use of /-ti/ followed by an indicative verb, and /ko/ followed by a relative verb. The student should assemble a number of other sets of three sentences related to one another in this way, and then use them for practice.

Atì: 'Ndashoonje.'

Avuz$_e$ at$_i$ arashoonje.

Avuze kó ashoonjé.

3. Abstract nouns of Cl. 14.

Many adjectives, and many nouns which are not in Class 14, have counterparts in Class 14. The Class 14 noun is almost invariably abstract.

~iínshi	much, many	ubwiínshi	plural, amount
~níni	large	ubuníni	bigness
~tó	young	ubutó	youth
umusóre	bachelor, young adult male	ubusóre	bachelorhood, young adulthood (male)
umuuntu	person	ubuuntu	kindness
umuvyéeyi	parent	ubuvyéeyi	parenthood
umwíiraabure	negro	ubwíirabure	blackness
umuriinzi	guard	uburiinzi	protection
umwaámi	king	ubwaámi	kingship
umwáana	child	ubwáana	childhood
imfúra	oldest child	ubufúra	kindness

daatabuja	boss, overseer	ubuja	slavery

Exercise 5. [The student should assemble further pairs of words, one member of each pair being an abstract noun of Class 14.]

Exercise 6. [The student should fill the blanks.]

~kǔru	old(person), an elder	__________	power, authority
umurimyi	farmer	__________	agriculture
-menya	to know	ubumenyi	__________
~izá	good	__________	__________
umugabo	man	__________	adult manhood
amareengero	direction in which someone or something disappeared	__________	west
__________	to become easy	ubwoórohe	softness

4. Negative infinitives.

Sentence 3 contains:

Irashóbora kutágwa.	It may not rain.

Compare also:

Arashóbora kutáaza.	He may not come.
Arashóbora kudáshika uyu muúsi.	
Arashóbora kutávuga.	

Compare also:

Ntishobóra kugwa.	It can't rain.

What are the rules for predicting the tone of the negative infinitive? Verify your statement by testing it with a number of other verbs, both high and low.

What is the rule for predicting whether the infinitive prefix will have the form /ku-/ or /gu-/? What is the rule for predicting whether the negative prefix will have the form /-ta-/ or /-da-/?

Exercise 7. [The student should assemble a number of additional sentences, useful in his own daily life, which contain negative infinitives.]

5. The hodiernal relative after /ʹni/.

Sentence 18 contains a new use of /ʹni/:

Ntiwoombarira ingéne mpava mbáza inzira ʹni nazimíra.

Please tell me how I ask [my] way in case I get lost.

cf. also:

N(zoo)gira ánte ʹni nazimíra?

'What shall I do if I get lost?' [-zoo- if beyond today]

Noogira ánte nzímiye?

'What would I do if I get lost?' [anytime]

Ngira ánte nzímiye?

'What do I do when/if I'm lost?'

but not:

*Noogira ánte ʹni nazimíra?

Use of the construction with /´ni/ plus a relative verb seems to be confined to instances where the action referred to is future. Comparable sentences where the action is not future have a participial verb (e. g. /nzímiye/) and do not have /´ni/.

Exercise 8. [The student should assemble additional sentences of this kind, and ascertain for each sentence the appropriate form of the second verb.]

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UNIT 29

Unit 29 consists of a number of short dialogues on a variety of topics. They contain little that is new, either in vocabulary or in grammar.

Tones are not marked at all, and indication of vowel length is inconsistent. The English translations are rough, and even proofreading is incomplete. It is suggested that the student memorize each dialogue so that he can play either role in it fluently and without mistakes. After it has been memorized in this way, the dialogue may serve as the model for new sentences. Finally, one or two lines from each dialogue should be used as the starter for a series of free conversations.

1.

Bwakeye ga Yoha!	Good morning John!
Bwakeye neza ga Simo(ni).	Good morning Simon.
Ko wihuta n'amaki?	Why are you in such a hurry?
-ráaza	to leave unfinished over night
Nihutira akazi narajije.	I'm hurrying (for) [to finish] the work that I didn't finish yesterday.
Ni vyiza, genda ukore.	Fine, go and work.
Simo(ni), turabonana hanyuma.	See you later, Simon.
Egome n'agasaga.	O.K., good bye.

2.

Ubona ar'isaha zingahe?	What time to you have?
Uzibariza iki?	Why do you ask?

Har'umuntu yantumiye.	(There is) someone (who) invited me.
Mbona ar'isaha y'icenda.	By my watch it is 3:00.
N'agasaga ndagiye.	Good bye. I'll be going. ('I've gone.')
Egome genda n'amahoro!	O.K., have a nice time.

3.

Mwaramutse.	Good morning.
Bwakeye. N'amaki?	Good morning. How are you?
Ndondera ibifungurwa. Muteka ibiki n'ibiki?	I'm looking for something to eat. What all do you have ('cook')?
Nguhe urupapuro vyanditseko?	Shall I give you the menu ('the paper where it is written down')?
Woba ukoze.	That would be kind of you.
Nshimye ibi.	I like these.
Mpa amazi.	Give me some water.
Nta disera mufise?	Don't you have any dessert?
Ziranditse ku rupapuro.	It's (written) on the menu.
Hagarara ndarugusubize.	Wait and I'll bring it back to you.
Urakoze.	Thank you.
N'agasaga.	Good bye.

4.

Ibitambara vy'amakostime biri he?	Where are the fabrics for suits?
Ngibi, tora ico ushaka. Iki ni ciza cane.	Here they are. Take what [ever] you want. This one is very nice.
Mbarira ingene mugurisha iki gitambara.	Tell me how you sell this fabric.
Soma, biranditse.	Read. It is written.
Ntaburira igikwiye ikostime.	Cut off enough for a suit.
Urakoze.	Thank you.
Genda utange amafranga, baguhe n'ibifungo.	Go and pay and they will give you buttons.
Ubwire n'abandi ko ako keza wagakuye aha iwacu.	Tell others that you got this nice stuff here at our [store].

5.

Dufise abana batatu.	We have three children.
Turabakorera ivyo dushobora vyose.	We do the best ('whatever') we can for them.
Turabambika tukanabagaburira.	We clothe them and (moreover) we feed them.
Umugoroba wose turabuhagira.	We give them a bath every evening.

Umwe muri bo n'umunyeshuli.	One of them goes to school.
Umwigisha wiwe yambariye ko yiga neza.	His teacher tells me he is doing ('studying') well.

6.

Bwakeye.	Good morning.
Bwakeye neza.	Good morning.
Nitwa Yozefu, nturuka i Kitega.	My name is ('I'm called') Joseph, [and] I come from Kitega.
Nanje ndi Hari, nturuka i Ngozi.	And I'm Henri. I come from Ngozi.
I Ngozi havugwa amaki ga?	What is going on ('being said') in Ngozi?
Nasize havugwa ameza.	When I left everything was fine.
Woshima ko ndakwereka aho mba?	Would you like me to show you where I live?
Oo, woba untabaye!	Yes, that would be very nice of you.
Ngo tujane iyi nzira.	Come on, let's go this way (together).

7.

-ramukanya (~ramukanije)	to greet one another
Nagomba ng'uramukanye na Hari.	I'd like you to meet Henri.

Amahoro neza ga Hari we!	How are you, Harry?
Amahoro neza ga Antonia we.	How do you do, Antoinette?
Uturutse he ga ntu!	Where have you come from, sir?
Niviriye mu kizungu.	I've come from the commercial ('European-style') [section].
utunyoóbwa (13)	a drink
Nkuronderere utunyobwa?	May I get you something to drink?
Urakoze, mbabarira ndihuta.	Thanks. Excuse me. I'm in a hurry.

8.

Ngomba kuja i Ngozi. Ntiwombarira inzira nkurikira?	I want to go to Ngozi. Could you tell me the way to go? ('...the way that I follow?')
Fata ibarabara rikuru rirora i Kigali.	Take the big highway that goes to Kigali.
Niryo rinshikana i Ngozi?	Is that the one that takes me to Ngozi?
Oya. Igisagara ugerako usohotse Ikibira n'Imisiyoni ya Bukeye.	No. The place that you will get to when you have passed Ikibira is Bukeye Mission.
-sohoka (-sohotse)	to get out of
-sígaza (-shígaje)	to leave a part of something
Nzoba nshigaje urugendo ru-ngana iki?	How far will I still have to go? ('How much of a journey will I still have left?')

-baandaanya (-baandaanije)	to go on
Runini. Ubandanye ugere mu Kayanza. Ufate ibarabara ry'i buryo lero, rikugeza i Ngozi.	A long way. You go on until you get to Kayanza. Then you take the road to the right, which takes you to Ngozi.
Ibarabara rimeze rite.	How is the road?
Ricamwo imiduga myinshi, kandi ni ryiza.	There's a lot of traffic, but it is good.

9.

Mu Burundi amabarabara ni menshi?	Are roads are numerous in Burundi?
Ee, none ibisagara vyose na zamisiyoni ntibifantanijwe n'amabarabara?	Yes, aren't all the centers of populations and the missions linked by roads?
Yose none ameze nk'aya y'i Bujumbura?	Are all of them like the ones (of) at Bujumbura?
kaaburiimbo (9)	macadam
Oya nta kaburimbo, kandi amwe amwe ni mato mato cane.	No, they're not macadam, and some are quite narrow.

10.

ntabwo	[a negative word, first sentence has verb in immediate relative, last has verb in hodiernal participial form.]
Ntabwo uturuka muri Amerika?	Aren't you from America?
Egome cane nd'Umunyamerika.	Yes, indeed, I'm an American.
Waje ino ryari?	When did you come here?
Naje mu kwezi gushize.	I came last month.
Mu kuza waje muki?	How did you come? ('In comming...')
Mu kuza, naje muu ndege.	I came by plane.
Uzomara ino igihe kingana guté?	How long will you stay here?
Ntabwo ndabizi.	I don't know.

11.

Injira!	Come in!
Ndaguhaye bwakeye.	(I give you) good morning.
Bwakeye neza.	Good morning!
Noshobora kubonana na Direkiteri?	Could I see the Director?
Hinga ndabe, afise ivy'akora vyiinshi.	Wait and I'll see. He has a lot to do.

Wamubaza iki?	What did you [have to] ask him?
-saba (-savye)	to ask for, request
Namusaba 'bourse' yo kuja kwiga muri Amerika.	I asked him [for] a scholarship to go to study in America.
-úzuza (-úzuje)	to fill out
Genda urya mukarani aguhe impapuro zo kwuzuza.	Go to that clerk and he will give you some forms to fill out.
Urakoze, n'agasaga.	Thank you. Good bye.
Genda amahoro.	Good luck.

12.

Nshaka kwiga Ikirundi.	I want to learn Kirundi.
Numva ukivuga neza. Watanguye kucigira ino none?	I've heard that you speak it well. Did you begin the study of it here?
~kéeyá	few, little
Oya, naje nzi gikeya.	No, I knew a little when I came.
Urumva iyo abarundi bavuga?	Do you understand it when the Barundi people speak?
Imfura yanyu n'umuhungu canke n'umukobwa?	Is your oldest child a boy or a girl?
N'umwigeme.	She's a girl.
Yavutse ryari?	When was she born?
Yavutse mu mirongo ine n'indwi.	She was born in '47.

itariki (9, 10)	date (of month)
Hari kw'itariki zingahe?	What date?
Hari ku wa cumi n'icenda w'ukwezi kwa Mayi.	It's (on) May 19.
Aba hehe?	Where does she live?
Abana n'abavyeyi bacu.	She lives with our parents.
umurimo (3, 4)	employment, work, job
Arafise umurimo?	Does she have a job?
Haba namba.	No, she doesn't.
None akora iki?	Then what does she do?
Araciga amashuli.	She's still (studying) [in] school.

13.

Yiga hehe?	Where does she study?
Yiga i Bujumbura.	She studies in Bujumbura.
Yigishwa na bande?	Who teaches her?
Yigishwa n'Ababikira bera.	She's taught by the White Sisters.
-táanga (-táanze)	to pay
Amafranga ayatangirwa nande?	Who's the tuition paid by?
Abavyeyi barayamutangira.	[Our] parents pay it for her.
Uri n'abavyeyi batunze.	You have rich parents.
Ntibatunze cane.	They're not so rich.

Mbe barafise akazi?	Do they have jobs?
Barakora.	[yes,] they work.
Bakora bose uko ari babiri?	Do they both work?
Bose barakora.	(Yes,) they both work.
Bakora hehe?	Where do they work.
Bakora mu biro.	They work in an office.
emwe	!
Emwe bafata amafaranga menshi!	Say, they get a lot of money!
Arabaye.	It's enough.
Bafata akwiye.	They get enough.
None ayo mafaranga yose bayakoza iki?	How do they use all that money?
Barayareresha abana babo.	They use it to rear their children.
Barabagurira indya bafungura, impuzu bambara, ibitabu biga n'ivyo basoma.	They buy them the food they eat, the clothes they wear, the books they study and those they read.
umuryàango (3, 4)	family, kinship group
-téera (-téeye)	to reach, to throw, sow
Umuryango wawe urateye imbere cane.	Your family is very advanced.
-shírwa (-shízwe)	to be satisfied
Ariko ntiturashirwa.	But we are not satisfied.

14.

Mbe uriga?	Are you a student? ('Do you study?')
Egome, maze imyaka ine muri koleji.	Yes, I've had four years of secondary school.
Wiga muri koleji iyihe?	What school do you study at?
Niga muri koleji y'i Bujumbura.	I study in the Bujumbura secondary school.
Abanyeshuli mwigana bangana iki?	How many students in a class?
Turi cumi n'indwi mw'ishuli yanje.	There are seventeen of us in my class.
Abo mwigana bava hehe?	Where do the members of the student body come from?
Baturuka nka hose mu Burundi.	They come from just about everywhere in Burundi.
Mwiga ibiki n'ibiki?	What all do you study?
igiháruro (7, 8)	a mathematics problem or exercise
Twiga ibiharuro, igifransa icongereza, ikidagi n'ikilatini.	We study math, French, English, German and Latin.
Turigishwa n'ibindi vyigwa.	We study other courses.

15.

-tégerezwa (-tégerejwe)	to be required, obliged
Mw'ishuli mutegerezwa kuvuga uruhe rurimi?	What language are you supposed to speak in school?
Ikifaransa kirategerezwa.	French is required.
Abanyeshuli barakunda igifransa?	Do the students like French?
Abenshi n'abagikunda.	Most of them (are ones who) like it.
Mufise amashuli y'Ikirundi angahe mu ndwi?	How many Kirundi classes do you have a week?

16.

igitabu (7, 8)	modern-style book [used by some speakers in distinction to /igitabo/, formerly 'an altar']
Mbe murigurira ibitabu?	Do you buy your own books? ('Do you buy books for yourselves?')
-táanga (-táanze)	to give
Bimwe tubigurirwa n'abavyeyi ibindi bitangwa na Koleji.	Some of them are bought for us by our parents; others are given by the school.
-tóoza (-tóogeje)	to finish
Uzotoza amashuli ryari?	When will you finish your school?

Nshigaje imyaka ibiri muri Koleji.	I still have two years in secondary school.
Utogeje Koleji uzoja he?	Where will you go when you have finished secondary school?
Nzogerageza kugenda muri université.	I'll try to go to a university.

17.

Muranywa inzoga y'ikizungu?	Do you drink European beer?
Abarundi benshi barayinywa.	Many Barundi people drink it.
-ánka (-ánse)	to dislike
Mugabo hari abandi bayanka.	But there are others who don't like it.
None wewe ukunda inzoga y'Ikirundi?	Do you like Kirundi beer?
Jewe nywa inzoga y'Ikirundi n'iy'Ikizungu.	I like Kirundi and [also] European beer.
Mugabo inzoga z'Ikizungu zirazimba.	But European beer is expensive.
Zitwa ngo iki?	What are they called?
'Primus' ni yo nyinshi.	'Primus' is the biggest ('the abundant') one.
Ikorerwa hehe iyo 'Primus'?	Where is 'Primus' made?
'Primus' ikorerwa i Bujumbura.	'Primus' is made in Bujumbura

icúpa (5, 6)	bottle
Icupa rigurwa amafaranga mirongo ibiri n'atanu canke mirongo itatu.	Twenty five or thirty francs.
ibiréenga (8) (cf /-réenga/)	higher (to go beyond)
Mu mahoteli icupa rigurwa amafaranga mirongo itatu n'atanu n'ibirenga.	In the hotels, a bottle is 35 francs or more.
ikiguzi (7, 8)	price, cost, charge
Ino ibiguzi ntibingana no muri Amerika.	Prices here are not so high as in America.
ukúri (17)	the truth
Uvuze ukuri.	You are right.

18.

Ikirundi ni kimwe mu Burundi bwose?	Is Kirundi the same throughout Burundi?
-gáaniira (-gáaniriiye)	to converse
impáande (9, 10)	part, section
Uriga Ikirundi uzoganira uko ushaka mu mpande zose z'Uburundi.	Study Kirundi [and] you will converse on whatever subject you like in all parts of Burundi.

Mbe Ikirundi kiragoye kwiga?	Is Kirundi hard to learn?
-shíruka ubuté (-shírutse...)	to be zealous, diligent
Ntikigoye cane ku wushiruka ubute.	It is not hard for one who applies himself.
-ítako (-ítaayeko)	to do with vigor
Nzogerageza kucitako.	I'll try to work hard on it.
Ushatse nzokwigisha.	If you like I'll teach you.
Urakoze cane!	Thank you very much.
Ariko ndi n'umutwe ugumye.	But I have a thick skull.
Nzogerageza kukwumvisha.	I'll try to make you understand.
Ndagukengurukiye, mugenzi.	Thank you, sir!
Uzonkengurukira hanyuma.	There's time for that later.

19.

Aha ni ho ngishika i Bujumbura.	I've just arrived in Bujumbura.
Ndondera uwomfasha.	I'm looking for someone who might help me.
Urondera ugufasha kugira gute?	What kind of help do you want? ('You are looking for someone who helps you to do what?')
Sindamenyera i Bujumbura.	I haven't gotten acquainted with Bujumbura.
Ukeneye iki none?	What do you need?
Nkeneye ibintu vyinshi.	I need a lot of things.

None nogufasha nte?	How might I help you, then?
Ntabara unyereke inzira ija ku mahoteli.	Please show me the way to the hotels.

20.

Ihoteli uyisanga inyuma y'ibanki.	You'll find the hotel on the far side of the bank.
Mbe ugomba ihoteli yose ubonye!	Do you want whatever hotel you see? (i.e. just any hotel)
Narondera ihoteli itazimba.	I'm looking for an inexpensive hotel.
Mbe igihugu cawe n'ikihe?	What is your nationality?
Ukeka ko mva hehe?	Where do you think I come from?
-sá [no perfective stem]	to resemble
Usa n'Umunyamerika.	You look like an American.
Wa bimenye.	You guessed it!
Ubu ni ho ugishika?	You're just now arriving?
Nta munsi ndamara ino.	I haven't been here a day yet.

21.

Hari amahoteli azimba n'ayandi atazimba.	There are some hotels that are expensive, and others that are not.

Muri hoteli Paguidas batanga amafaranga 300 kw'ijoro.	At the Paguidas they pay 300 F a day.
Ahandi ho n'angahe?	How much is it elsewhere?
Mu yandi mahoteli ararenga.	In other hotels it is more.
Erega n'ino ibintu birazimba.	Even here things are expensive.
Ariko ibintu ntibizimba nko muri Amerika.	But things are not so expensive as in America.
ikiriingo ikiríingo (7, 8)	time, moment
Ibiribwa vy'ikiringo kimwe bigurwa angahe?	How much is a meal?
Bigurwa 100 canke 150.	It costs 100 F or 150 F.

22.

Mbe urafise umwanya w'ugutembera?	Do you have time to go for a walk/ride?
Egome, ndawufise.	Yes, I have (it).
Ukunda gutemberera hehe?	Where do you want to go?
incúti (9, 10)	relatives
Ku bagenzi no ku ncuti.	To my friends and relatives.
Mbe umenyana na benshi?	Do you know many [people]?
N'abatari bake.	A good many. ('With those who are not few.')

23.

Abavyeyi bawe bafise abana bangahe?	How many children do your parents have?
Bafise abahungu batandatu, n'abakobwa babiri.	They have six boys and two girls.
Emwe muri benshi!	Say, there are a lot of you!
Mu Burundi abana umunani si benshi.	In Burundi, eight children isn't many.
Hariho abavyeyi barenza abana cumi.	There are parents who have more than ten children.

UNIT 30

Like Unit 29, Unit 30 makes heavy demands on the student. It consists of a series of brief paragraphs on historical and political matters. Each paragraph appears as a series of numbered sentences. The sentences are followed by a series of questions and answers.

Unit 30 has two purposes. The most obvious is the introduction of new vocabulary. The second, and more important, is to demonstrate a method by which newspapers and other written material can be used in continuing the study of the language beyond this brief series of lessons.

A. Ivya keera vy'i Burundi.

1. Tumenya ivya keera vy'i Burundi kuva mu mwaaka wa 1850.
2. Umwaami waa mbere w'Uburuundi yari Ntare.
3. Bavuga ko yahaangamye ku ngoma imyaaka myiinshi.
4. Amazina y'Abaami b'i Buruundi n'aaya, Ntare, Mutaga,
   Mweezi na Mwaambutsa.
5. Ntare avyaara Mweezi, Mweezi akavyaara Mutaaga, Mutaga
   nawe akavyaara Mwaambutsa.
6. Abarwundi barakuunda abaami baabo.
7. Mu Buruundi barubaha Umwaami rwoose.
8. Ico avuze boose baragikurikiza.

Utubazo ku vyaakeera vy'i Buruundi.

1. Mbe turaazi ivyaa keera vy'i Buruundi? Egome, ariko
   ivya keera caane ntavyo tuuzi.

   Mbe twaari tuuzi ivyaa keera vy'iico gihugu imbere ya 1850?

   Oya, na ababizi babizi nka imigani.

Twaataanguye kubimenya ryaari? Haari nko mu mwaaka w'1850.

Wiize ivyaa keera vy'igihugu caawe heehe? Navyiize mw'ishuri.

2. Umwaami waa mbeere w'Uburuundi yari Mwaambutsa? Oya ntavyo nzi neeza.

Mbe haarabaaye umwaami yiitwa Ntare mu Buruundi? Egome ni umwe mu bami ba keera.

Uyo mwaami yamaze imyaaka ingaahe ku ngoma? Yahaangamye ku ngoma imyaaka myiinshi.

3. Naangwa yararaamvye ku ngoma? Egome (or) Caane.

Ntare yamaze imyaaka 60 atwaara Uburuundi? Oya daata.

Noone wiyumviira ko Ntare yatwaaye akangana iki? Kuumbure yatwaaye nk'imyaaka 50.

Umwaami yamusubiiriye ku ngoma nii nde? N'Umuhuungu wiwe mweezi yamusubiiriye.

4. Uraazi ku mutwe amazina y'abaami bo mu Buruundi? Si menshi cane.

Amazina yaabo arareenga ane? Oya n'ayo nyene.

Umwaami waa mbeere yiitwa nde? Umwaami waa mbere yiitwa Ntare.

5. Naangwa Mutaaga yavyaawe na Mweezi? Caane.

Mbe uwavyaye Ntare waa mbeere uramuuzi? Oya n'ivyo bavuga mu migani ntibisobanutse neza.

Mweezi weewe avyaarwa naande? Avyarwa na Ntare.

Mwaambutsa ava kuri nde weewe? Ni mweene Mutaaga.

6. Woomenya abaruundi bakuunda abaami baabo? Abenshi bazi ko atari umwami nta wundi yoshobora gutunganya igihugu.

Abaami baatsiindiye ikindi gihugu atari Uburuundi? Oya da.

Noone abatwaara mu Buruundi ni baande muri iki gihe? Umwaami Mwaambutsa IV ni we ari ku ngoma, mugabo hatwaara kandi hategeka Leeta y'Uburuundi

B. Abazuungu bashika mu Burundi.

1. Mu mwaaka w'i 1881 ni ho abapaatri beera baashika mu Rumoonge.
2. Rumoonge n'igisagara kiri ku nkoombe y'ikiyaga ciitwa Taanganika.
3. Abo bapaatri bamaze imiisi mikeeyi mu gihugu c'i Buruundi.
4. Abaruundi baciiye babiica.
5. Mbee baabahooye iki?
6. Abaruundi ntibaari bwaboone abeera, bagira ngo n'abaansi caanke ngo n'ibikooko.

7. Babiiciye muu nzu baari bagandikiyemwo.

8. Babiciishije amacumu n'imyaampi.

9. Imbere y'aabo Bapaatri beera abaandi Bazuungu baari baarashitse mu Buruundi.

10. Mu mwaaka w'i 1859 ni ho Richard Burton, na John Speke baashika kuri Tangaanika.

11. Bahamaaze amayiinga makeeyi gusa.

12. Bavuuye mu Buruundi baciiye bageenda mu biindi bihugu vyo muri Afrika.

13. Haheze imyaaka cumi n'iitatu ni ho Livingston na Stanley batuura mu Buruundi.

1. Mbee turaazi aho abapaatri beera baashika mu Rumoonge?

   Egome.

   Abapaatri baashitse mu Burundi ryaari?

   Baashitse mu Buruundi (bashikiye mu Rumoonge) muri 1881.

2. Igisagara ca Rumoonge uraazi aho gihere reye?

   Caane.

   Noone woombwiira aho ico gisagara kiri?

   Rumoonge kiri kuu nkoombe y'ikiyaga ciitwa Taanganika.

3. Mbeeye abapaatri baashitse mu Buruundi muri 1881 baaraambiyeho? Oyaa ntibahamaze igihe kinini.

Bahaabaaye imiinsi ingaahe noone?

Baahaamaze imiinsi mikeeyi caane.

4. Noone baciiye basubira inyuma iwaabo ga?

Oya ntibasubiye inyuma, kandi nta n'ahandi baroye.

Noone baaroye heehe?

Abaruundi baarabiishe.

5. Woomenya baabiciiye ububi?

Ekaa umengo nta kibi bariko.

Baabahooye iki noone?

Abaruundi baagira ngo abo bapaatri n'aabaansi b'igihugu.

6. Noone ntivyavuuye kuko mu Buruundi bataari bwaboone abeera? Bamwe bamwe ni ko babivuga, ariko simbizi neza.

Mbeeye baabiita abaantu none?

Abaruundi bamwe baagira ngo abo bazuungu n'ibikooko, abaandi baabiita abaansi.

7. Baabiiciye heehe?

Baabatsiinze mu rusaago rwaabo.

Mbeeye baari bagandikiye kure y'ikiyaga Tanganika?

Oyaa hari ku nkombe yaco.

8. Noone baabiiciishije inkooho?

Oya ntazo bari bafise.

Noone baabiishe bate?

Baabaateeye amacumu babarasa n'imyaampi.

9. Ubwo imbere y'aabo Bapaatri nt'abaandi beera baari bwatuure mu Buruundi? Aboongeleza babiri bari baarashitseho.

Uraazi amazina yaabo noone?

Nkeka ko ari R. Burton na J. Speke.

10. Aboongeleza Richard Burton na John Speke baashitse muri Afrika ryaari? Baashitse muri Afrika mu mwaaka w'1859.

Abo Boongeleza baarashitse mu Buruundi?

Egome, barageze ku kiyaga Tanganika.

11. Baarahatevye caane noone?

Oyaaye ngirango si cane.

Baahamaze igihe kingana iki?

Baahamaze nk'amayiinga maakeeyi gusa.

12. Aho baviiriye mu Buruundi baaciiye basubira mu Bwoongeleza noone? Oyaaye.

Baarahejeje bageenda heehe?

Baagiiye kugeenduura ibiindi bihugu vy'Afrika.

13. Hariho uwuundi muzuungu w'umwoongeleza yooba yarabakurikiye muri Afrika? Egome.

Uyo muzuungu yaari nde?

Yiitwa Livingston yaari kumwe n'uwuundi mwoongeleza Stanley.

C. Abadaagi mu Buruundi.

1. Mu mpera z'ikinjana c'icumi n'iceenda ni ho Abadaagi bashika mu Buruundi no mu Rwaanda.
2. Aho abaruundi baboneye abo banyamahaanga baciiye batangura kubarwaanya.
3. Muri ico gihe Mweezi Gisaabo ni we yari ku ngoma.
4. Abaruundi n'Abadaagi bamaze imyaaka barwaana, barahava barumviikana.
5. Umwaami n'abaganwa n'abagabo baremera kubana n'abo banyamahaanga.
6. Bamaze kwumvikana n'Abaruundi, Abadaagi baciye bagereera i Bujumbura.
7. Mu mwanka w'i 1899 Abadaagi bashiinze ikibaanza c'Abasirikari i Bujumbura.
8. Bujumbura ni co gisagara gikuru c'Uburuundi.
9. Abadaagi ntibatevye mu Buruundi.
10. Baahamaze nk'imyaaka miroongo ibiri gusa.
11. Batwaye ico gihugu gushika indwaano iteere.
12. Intwaro basaanzeho ni yo bagumijeho.
13. Baretse guhindura intwaro n'imigenzo y'Abaruundi kuko basaanze ari vyiiza bitakwiiye guhindurwa.

14. Indwaano aho itereye mu bihugu vyose hari 1914.

15. Abadaagi aho batsindiwe baciiye bava mu Buruundi.

16. Aho Abadaagi baari mu Buruundi no mu Rwaanda ni ho Abaruundi n'Abanyarwaanda bamenyeerana n'Abazuungu.

17. Ariko lero Abazuungu ntibari benshi muri ivyo bihugu.

18. Abaantu batari bake bo muri ivyo bihugu baraaba Abazuungu nk'ibikooko.

19. Muri ico gihe Uburuundi n'Urwaanda vyaari bifise kimwe umwaami waaco ikindi umwaami waaco.

Abadaagi mu Buruundi.

1. Abadaagi aho baashika mu Buruundi no mu Rwaanda urahaazi?

   Ego caane.

   Abo Bazuungu baaturuuye mu Buruundi ryaari?

   Baahaashitse mu mpera z'ikiinjana ca cumi n'icenda.

2. Aho abadaagi bashikiye abaruundi baarabakuunze?

   Oya, hari uwukunda uw'atazi ikimuzanye.

   Noone baageendewe bate mu mibaano yaabo?

   Abaruundi baabaanje kurwaanya abo banyamahaanga.

3. Muri ico gihe Umwaami yaari kuu ngoma yaari inde?

   Mweezi Gisabo ni we yari kuu ngoma.

Mbeeye uyo Mweezi Gisabo yaararaambiye ku ngoma?

Rwoose.

4. Noone Abaruundi n'Abadaagi baarahavuye baruumvikana barareka kurwaana?

Ego, ariko babanje kugera mu mitwe.

Baarwaanye imyaaka myiinshi caane?

Oya, nta ntwaro bari bafise zo kubandanya indwano.

5. Abeemeye kubaana n'abo banyamahaanga ni baande?

Umwaami, abaganwa n'abagabo ni bo bahaavuuye bakeemera kubaana n'abo banyamahaanga.

Abo badaagi baashitse ubwambeere mu Buruundi baari beenshi caane?

Oyaa, baje nk'inzeduka.

6. Aho buumvikaaniye n'abaruundi abadaagi baciiye bagereera heehe?

Baraheje je bagereera i Bujumbura.

Mbeeye Bujumbura ni co gisagara gikuru c'Uburuundi?

Egome, ni ho n'abakuru ba leta bari.

7. Aho abadaagi baashiinga ikibaanza c'abasirikaare i Bujumbura haari ryaari?

Ikibaanza c'Abasirikaare caagereerewe mu mwaaka wa 1899.

Muri ico gihe haari abasirikaari beenshi b'abaruundi noone?

Oyaa nta n'abari bariho.

8. Igisagara gikuru c'Uburuundi ni ikiihe?

Igisagara gikuru c'Uburuundi ni (Usumbura) Bujumbura.

Mbeeye i Bujumbura ni ku kiyaga Taanganika?

Ni ku nkombe yaco.

9. Noonega Abadaagi baaratevye mu Buruundi?

Oyaa.

10. Baahaamaze nk'imyaaka ingaahe?

Ari myiinshi ni miroongo ibiri gusa.

11. Aho indwaano ya mbere y'isi yoose yateera Abanyamahaanga baatwaara Uburuundi baari baande?

Baari abadaagi kuko aribo baatwaaye Uburuundi gushika ku ndwaano ya mbeere y'isi yoose.

N'ukuvuga ko baavuuye mu Buruundi aho baatsiindiwe l eero?

N'uko.

12. Mbeeye baariigeze bahindura intwaaro basaanzeho?

Oya.

Noone baagenjeje gute?

Baakurikije intwaaro yaari isanzwe mu Buruundi turetse tumwe tumwe baahiinduye.

13. Ni kuki bataahiinduye imigeenzo n'iintwaro muri ico gihugu?

Baaretse kubihiindura kuko baasaanze bimeze neeza.

Nta n'umwanya ukwiye bahamaze.

Noone baarahejeje barashiima rwose imigeenzo y'Abaruundi?

Ego caane.

14. Indwaano yo kw'iisi yoose yateeye mu mwaaka uwuuhe?

Indwaano yateeye mu bihugu vyoose muri 1914 gushika muri 1918.

Noone mu Buruundi no mu Rwaanda naho indwaano yarahashitse?

Oyaa!

15. Abaruundi n'abanyarwaanda.

16. Noone abazuungu baari beenshi muri ivyo bihugu?

Oyaa bari ku rushi.

Abazuungu baariho baashika baangaahe?

Baari bakeeyi baashika ku gitigiri gitooyi.

17. Muri ivyo bihugu abaantu baaraba abazuungu bate?

Abaantu bo mu Buruundi no mu Rwaanda baaraaba abo Bazuungu nk'ibikooko.

Noone Abaruundi n'Abanyarwaanda baaraaba baagira ngo Abazuungu n'abaantu?

Oya namba.

18. Mbeeye muri ico gihe Uburuundi n'Urwaanda vyaari bifise kimwe umwaami waaco ikiindi umwaami waaco?

Ego.

Noone ivyo bihugu uko ari bibiri vyaariigeze bigira umwaami umwe abigaba vyoose?

Abaami baamye ari babiri umwe mu Buruundi uwuundi mu Rwaanda.

D. Ababiligi mu Buruundi no muu Rwaanda.

1. Mu mwaaka w'igihuumbi amajana iceenda na cumi na gataandatu (1916) niho Abadaagi baava mu Buruundi.
2. Inaama ya Versailles yagizwe muri 1919.
3. Iyo Naama ni yo yagabaanganije ibihugu bitaari bwaaronke intaahe y'ukwikuukiira.
4. Ibihugu vy'i Bulaya vyaatsiinze iyo Ndwaano yo muri 1914-18 vyaaciiye bigaabaangana ibihugu vyo muri Afrika.
5. Uburuundi leero n'Urwaanda vyaaciiye bitwaarwa n'Ububiligi.
6. Ububiligi muri ico gihe ni bwo bwaatwaara Koongo.
7. Noone leero Ababiligi baatwaaye Uburuundi n'Urwaanda kuva 1919.
8. Duharuye imyaaka baategetse ivyo bihugu dusaanga itareenga miroongo ino n'umwe.
9. Koongo n'igihugu kibaangikanye n'Uburuundi n'Urwaanda.

10. Na co nyene caatwaarwa n'Ububiligi.

11. Abaruundi n'Abazuungu baataanguye kumenyeerana aho Abeera babeereye beenshi muri Africa yo hagati.

12. Abirabure baaciiye bareka kwiita abazuungu ibikooko.

D. Ababiligi mu Buruundi no mu Rwaanda.

1. Abadaagi baavuuye mu Buruundi ryari?

   Baavuuyeho mu mwaaka igihuumbi amajana iceenda na cumi na gataandatu.

   Baabirukanye indwaano imaze guhera noone?

   Oyaaye, indwano ntiyarangiye muri 1918.

2. Mbeeye ni inde azi umwaaka Inaama ya Versailles yagiriwemwo?

   Iyo Naama yagizwe muri 1919.

   Mbeeye Inaama ya Versailles ntiyagizwe indwaano y'ibihugu vyoose yaaheze?

   Egome.

3. Mbeeye iyo Naama haari ico yakoze kiraaba Uburuundi n'ibiindi bihugu?

   Caane.

Iyo Naama yagize iki noone?

Inaama ya Versailles yagabaanganije ibihugu bitaari bwaaroonke intaahe y'ukwikuukiira.

4. Noone ibihugu vyaagabaanganije ibihugu ntwaarwa urabizi?

Egome.

Ibihugu vyaatsiindiye indwaano ya 1914-18 vyaagize bite i Versailles?

Vyagabaanganye ibiindi bihugu vyaari bigitwaarwa n'abanyamahaanga muri ico gihe.

5. Uburuundi n'Urwaanda na vyo baarabigabaanganye noone?

Egome.

Vyaaciiye bitwaarwa n'ikiihe gihugu noone?

Ububiligi ni bwo bwaashikirijwe Uburuundi bugerekako Urwaanda.

6. Mbeeye ababiligi hari ikiindi gihugu baatwaara muri Afrika muri ico gihe?

Ime.

Ikiindi gihugu baagaba caari ikihe noone?

Muri ico gihe ababiligi ni bo baagaba Kongo Mbiligi.

7. Hariho uuzi aho Ububiligi bwataanguriye gutwaara ivyo bihugu vyaahora bigabwa n'Abadaagi?

Egome.

Baabitwwye kuva ryaari noone?

Baabitwaaye kuva mu mwaaka w'1919.

8. Womenya imyaaka baategetse ivyo bihugu uko ingana?

Duharuuye imyaaka dusaanga ari nka miroongo ine n'iine gusa n'ukuvuga kuva mu mpera y'indwaano nkuru muri 1918 gushika muri 1962 aho nya bihugu vyikuukiira.

Noone iyo myaaka baahamaze ni mike?

Oyaa.

9. Mbeeye igihugu ca Kongo giherereye heehe?

Kiri mu bureengero bw'Uburuundi ni Urwaanda hakurya y'ikiyaga ciitwa Tanganika.

Ababiligi baaratevye muri Kongo mbee?

Rwoose.

10. Kongo caatwaarwa n'Ababiligi?

Egome.

Noone Ububiligi bwaashikirijwe Kongo mu gihe kiimwe n'Uburuundi?

Oyaa, aho ababiligi baashikiira Uburuundi baari bamaze imyaaka myiinshi baatwaara Kongo mbiligi.

11. Abaruundi n'Abazuungu baataanguye kumenyeerana ryaari?

Baataanguye kumenyeerana aho abazuungu babeereye beenshi muri Afrika yo hagati.

9

Noone baari baaratevye kumenyeerana n'abo banyamghaanga?

Rwoose caane.

12. Abirabure baaretse kwiita abazuungu ibikooko ryaari?

Aho abirabure bamaariye kumenyeerana n'Abazuungu baarahavuuye baarabona ko ari abaantu.

Mbeeye baarabaaye bakibiita ibikooko?

Oyaa.

E. Intwaaro mu Buruundi ku ngoma y'Ababiligi.

1. Mu biraaba intwaaro Ababiligi baakurikije imigeenzo y'ikiruundi baahaasaanze.
2. Twiihweeje iyo migeenzo y'ikiruundi tubona ko umukuru mu ntwaaro y'igihugu yari umwaami.
3. Muunsi y'umwaami haari abaganwa.
4. Abaganwa nabo baakwirikirwa n'abatwaare.
5. Abatwaare leero baafashwa n'abalongoozi aribo biita abahamagazi.
6. Uko ni ko intwaaro yari imeze mu Buruundi no mu Rwaanda.
7. Haheze imyaaka ibiri caanke itatu intwaaro y'Abaganwa n'Abatware iciiwe i Buruundi n'i Rwaanda.
8. Nta baganwa, nta batwaare ntibaasohowe, baararuhuukijwe gusa.

9. Abaganwa batwaara mu Buruundi baari miroongo itatu na bataandatu.

10. Abatwaare biitwa ivyeegeera vy'abaganwa. Baaraashika ku majana.

11. Abaganwa bakuukira amateritwaari.

12. Amateritwaari yoose mu Buruundi yashika iceenda gusa: Bururi, Bubaanza, Bujumbura, Gitega, Muhiinga, Muramvya, Ngoozi, Rutana, Ruyigi.

13. Umukuru wa teritwaari yari Musitanteeri yeera.

14. Musitanteeri ni we yagaba abaganwa boose bakukira iteritwaari atwaara.

15. Musitanteeri yaba muri Teritwaari.

16. Abaganwa nabo baaba mu matoongo yabo.

17. Zina muganwa weese yategeka abatwaare baatwaara mu gihugu ciiwe.

18. Amategeko yashiingwa n'Umwaami na Leeta yaraanguuzwa n'abaganwa n'abatwaare babo.

19. Leeta n'umwaami baashiinga amategeko y'igihugu, igihugu kikayashikirizwa n'abakuru baandi.

20. Abatwaare batwaara ibice bito bito vy'igihugu.

21. Akazi kabo kaari ak'ugushikiriza abantu amajaambo yavuzwe na Leeta n'ugukoresha imilimo Leeta yategetse.

22. Mu bikorwa vyinshi abaroongoozi ni bo bashikiriza abaantu ivyatagetswe.

23. Uburuundi bugizwe n'ibihiimba bikuru bikuru iceenda: Bulagane, Bututsi, Buyogoma, Buyenzi, Bweeru, Imbo, Mugaamba, Kilimiro.

Intwaaro mu Buruundi ku ngoma y'Ababiligi.

1. Mbeeye Ababiligi baarahinduye imigeenzo basaanze mu Buruundi mu vy'intwaaro?

Oya.

Noone baageenjeje bate mu gutegeka ico gihugu?

Baakurikije imigeenzo baahasaanze.

2. Mbeeye umukuru mu ntwaaro yari inde muri ico gihe?

Umwaami ni we yari mukuru mu biraaba intwaaro y'ico gihe.

Mbeeye noone yari afise abamufasha gutwaara n'ugutegeka igihugu?

Rwoose.

3. Mbeeye abaakurikira mu bukuru mu ntaara baari baande?

Abaganwa ni bo baakurikira mu bukuru.

N'ukuvuga ko baari ivyegeera vy'Umwaami leero?

Ee.

4. Mbee haarigeze haba abatwaare mu Buruundi?

Egome.

Abatwaare baakora iki?

Abatwaare baari ivyegera vy'abaganwa.

5. Abalongoozi baakora iki boobo?

Abalongoozi aribo bahamagazi baategeka mu kibaanza c'Abatwaare.

Noone leero baari intumwa z'abatwaare?

Egome.

6. Intwaaro yo mu Rwaanda nayo yari ifise abatwaare n'abaganwa noone?

Ime.

Ivyo bihugu leero vyaari bifise intwaaro zimwe?

Mu biraaba abaami, abaganwa n'abatwaare imigeenzo y'ivyo bihugu yarasa.

7. Noone ubu intwaaro y'abaganwa n'abatwaare iracaariho muri ivyo bihugu?

Oya da.

Iyo ntwaaro yaciiwe ryari noone?

Haheze imyaaka nk'itatu iyo ntwaaro iciiwe mu Buruundi no mu Rwaanda.

8. Noone ga abaganwa n'abatwaare baarasohowe?

Oyaye.

Noone baabakojeje iki ko bataasohowe?

Nt'abaganwa, nt'abatwaare ntibaasohowe, baariicaritswe gusa.

9. Uraazi igitigiri c'abaganwa baatwaara mu Buruundi?

Egome.

Baari baangaahe noone?

Abaganwa baari miroongo itatu na bataandatu.

10. Abatwaare baari beenshi boobo noone?

Egome.

Baari nka bangaahe?

Baaraashika ku majana.

11. Mbeeye abaganwa bakuukira Amateritwaari noone?

Egome.

Amateritwaari yagabwa n'abaganwa bangaahe?

Iteritwaari imwe yagabwa n'abaganwa batatu gushika kuri bataandatu.

12. Amateritwaari mu Buruundi yari angaahe?

Yoose hamwe yaarashika iceenda.

Uraazi amazina y'ayo materitwaari?

Egome.

13. Umukuru wa teritwaari yari musitanteeri noone?

Egome.

Musitanteeri yari Umubiligi caanke Umuruundi?

Musitanteeri yari Umuzuungu.

14. Ni inde yagaba abaganwa boose baakuukiira iteritwaari?

Musitanteeri ni we yagaba abaganwa boose baakuukiira iteritwaari yiwe.

Baari ivyegeera vyiwe leero?

Egome.

15. Mbeeye hariho uzi aho Musitanteeri yaba?

Ime.

Yaba heehe noone?

Musitanteeri yaba muri teritwaari.

16. Abaganwa boobo baba heehe?

Abaganwa baaba mu matoongo yaabo.

Amatoongo yaabo yari mu sheferi yaabo nyene?

Egome.

17. Umuganwa yategeka abatwaare abaahe?

Umuganwa weese yategeka abatwaare bo mu ntaara yiiwe gusa.

Hari umuganwa yaraafise ubukuru ku batwaare b'uwuundi muganwa?

Oyaa.

18. Amategeko y'umwaami na Leeta yaranguuzwa na baande?

Yaraanguuzwa n'abaganwa n'abatwaare.

Leeta ni yo yitegekera noone?

Ekaaye.

19. Ni baande baashiinga amategeko?

Umwaami na Leeta ni bo baashiinga amategeko y'ikihugu.

Noone si abaganwa n'abatwaare baayaashikiriza abaantu?

Caane.

20. Abatwaare baategeka ibice bingaana iki?

Baategeka ibice bito bito vy'igihugu.

Baanganya n'abaganwa noone?

Namba.

21. Akazi k'abatwaare kaari akaahe?

Baashikiriza igihugu amajaambo ya Leeta.

Mbeeye ni bo baakoreesha imilimo Leeta yataanze?

Egome.

22. Abalongoozi boobo baakora iki?

Nabo nyene baashikiriza abaantu ivyaavuzwe n'abakuru ba Leeta.

Abalongoozi leero baavugira abatwaare?

Caane.

23. Uburuundi bugizwe n'ibihiimba bikuru bikuru bingaahe?

Bugizwe n'ibihiimba iceenda.

Urabiizi noone?

Egome caane - Bulagane, Bututsi, Buyogoma,

Buyenzi, Bweeru, Imbo, Kilimiro, Mugaamba, Bugesera.

GLOSSARY

[Words are alphabetized by the first letter of the root, regardless of presence or absence of prefixes. In order to make the listing easier to follow, the words have been spaced so that the first letters of the roots form a straight vertical column on the page.]

-A-

~aabo 3D	their
iw-áacu 6D	at [my] home ('at ours')
umu-nya-afiriká (1,2)	African (person)
umw-áaka (3,4) 6D	year
-akiira (-akiiriye) 26D	to take from someone
-aambara (-aambaye) 15D	to wear
ic-aámbarwa (7,8) 1SV	clothing
umu-nya-ameeriká (1,2) 1D	American (person)
umw-aámi (1,2) 27D	king
umw-àampi (3,4) 30	arrow
ic-aámwa (7,8) 14SV	piece of fruit
-aandika (-aanditse) 2D	to write
-aandikiisha (-aandikiishije) 2D	to cause, to write
-aandura (-aanduye) 18D	to contract (a disease)
~aanje 1D	my
-áanka (-áanse) 26D	to refuse, dislike
umw-áansi (1,2) 30	enemy
umw-aánya (3,4) 13D	period of time
umw-áarabú (1,2) 1SV	Arab
aríko 5D	but
umw-áarimú (1,2) 28D	teacher
atári 23D	except

-aambika (-aambitse) 29	to clothe
ivy-aátsi (8) 21D	grass
~aawe 3D	your (sg.)

-B-

ba 19D	(an emphatic particle)
-bá (-báaye) 7BD	to be, to reside
haba (cf./-bá/'be') 22D	there is
-babarira (-babariye) 4D	to forgive
umu-baaji (1,2) 7BD	carpenter
i bu-baámfu 12D	to the left
-báana (-báanye) 7BD	to live together, live with or near
-baandaanya (-baandaanije) 29	to go on, continue
uru-báangaangwé (11, 10) 1SV	bicycle
-báangikana (-báangikanye) 30	to be parallel, neighboring to
i-baánki (9,6 or 10) 1D	bank
umu-báano (3) 30	living together
iki-baánza (7,8) 30	place, square
-bárira (-báriye) 14D	to tell
-báriza (-bárije) 29	to ask
aka-baati (12,14) 25D	closet, cupboard
-baaza (-baaje) 3D	to work wood, to carve
ubŭ-bi (14) 30	ugliness, evil
-bíba (-bívye) 23D	to plant [small seeds]
-bira (-bize) 18D	to boil
iki-bira (7,8) 24D	dense forest

~biri 7BD	two
uwa-ká-biri 2SV	Tuesday
umu-birigi (1,2) 1SV	Belgian (person)
i-biro (8,8) 1SV	office
~bísi 14SV	unripe, green, raw
bó	they
umu-Bo (1,2) 1SV	someone from a particular part of Burundi
bóobó	they
im-bóga (9,10) 14D	vegetables
-bóna (-bóonye) 1D	to see, get
-bónana (-bónanye) 16D	to see one another
-bóneka (-bónetse) 17D	to be visible
-bora (-boze) 14SV	to rot
umu-booyi (1,2) 2SV	houseboy
u-bu 2D	now
i bu-baámfu 12D	to the left
búkeeye 14SV	the following day
-búra (-búze) 24D	to lack, fail to find
i bŭ-ryo or: iburyó 12D	to the right
im-búto (9,10) 23D	plant, seed, fruit
i-buye (5,6) 24D	stone
-búza (-bújije) 17D	to forbid
bwaakéeye 1D	(a morning greeting)
-bwíira (-bwíiye) 28D	to tell
u-bwo 22D	perhaps; a question word used in asking for verification
nta-bwo 29	(a negative word)

-C-

-ca (-ciiye) 12D	to turn, out

-ca plus participial verb 26D	to do right away
caane 5D	very, much
´caanké 9D	or
-ii-cara (-iicaye) 21D	to be seated
i-caasha 15SV	5 franc piece
i-ceénda 8SV	nine
igi-ceri (7,8) 15SV	coin
i-cí 22D	dry season
aga-cu (12,13) 22D	small cloud
igi-cu (7,8) 22D	cloud
i-cúmi 8SV	ten
i-cúmu (5,6) 30	spear
umu-cúungwá (3,4) 14SV or: umucuúngwa	orange
i-cúpa (5,6) 29	bottle
-cúra (-cúze) 3D	to work metal
in-cúti (,10) 29	relative

-D-

da 17D	(emphatic particle)
in-dagara (9,10) 14SV	(small) fish
iki-daági (7) 29	German (language)
umu-daándaza (1,2) 7SV	merchant
daatá (1) 7SV	my father
daatabuja (1) 15SV pl. baadaatabuja (2)	overseer
n-dé 5D	who?
in-deége (9,10) 13D	airplane
in-dero (9,10) 25D	education
in-dímu (9,10) 14SV	lemon

i-dirísha (5,6) 25SV	window
umu-dúga (3,4) 2SV	automobile
-duuga (-duuze) 4D	to climb, go up
in-dwaano (9,10) 30	fight, battle
in-dwáara or: in-gwáara 18D	sickness
in-dyá (9,10) 18D	food
-E-	
ic-eegeera (7,8) 30	lieutenant, understudy
eegó 1D	yes
ejó or: ĕjo 2D	yesterday, tomorrow
eka 22D	no!
umw-eembe (3,4) 14SV or: umweémbe	mango
éemwe 29	(expression of astonishment)
mw-eéne(wáacu) (1,2) 7BD	my sibling of the same sex
-éera (-éeze) 23D	to ripen
umw-eéra (1,2)	a white person
erega 26D	also; an expression of surprise
-éreka (-éretse) 12D	to show
ak-éezá (12) 24D (cf. niizá)	beauty, a pretty thing
ukw-éezi (15,6) 6D	moon, month
-F-	
i-faraánga 13D or: ifaraanga (5,6)	money, francs
igi-faraánsa (7) 6D	French (language)
-fásha (-fáshije) 5D	to help
-fata (-fáshe) 12D	to take, get
-fátanya 29 (-fátanije)	to connect with one another

i-fí (9,10) 14SV	(large) fish
-fita (-fise) 5D	to have
umu-freére 25D	[religious] brother
igi-fuungo (7,8) 29	button
-fuungura (-fuunguye) 15SV	to eat
umu-fúniko (3,4) 19D	cover of a kettle
im-fúra (9,10) 9D	firstborn
uru-fuuri (11) 28D	bad weather: cloudy but not rainy
im-fyísi (9,10) 24SV	hyena

-G-

-gaba (-gavye) 27D	to administer
-gabaanganya (-gabaanganije) 30	to divide up
-gabanya 27D (-gabanije)	to divide
-gabira (-gabiye) 14D	to give as a gift
umu-gabo (1,2) 7SV	(married) man
-gaburira 19D (-gaburiye)	to feed
umu-gaambwe (3,4) 27D	political parties
uru-gaánda (11,10) 1SV	factory, workshop
-gaandika (-gaanditse)	to stay
-gaandikira (-gaandikiye) cf. -gaandika 30	to stay temporarily
umu-gáni (3,4) 30	proverb, fable
-gáaniira 29 (-gáaniriiye)	to converse
ga-ntuu 11D	form of address used when name doesn't come readily to tip of tongue
umu-gánwa (1,2)	chief, head of a 'chefferie'

i-gaári (or: i-gaáre) (5,6) 1SV	bicycle
aka-gáruka (12) 26D	a returning
-garuka (-garutse) 2D	to return (intransitive)
ha-găti 24D	in the middle of
ga-tóoyá 18D	a little
ubu-gavyi (14) 27D	government
-gaya (-gaye) 15SV	to be dissatisfied
-geenda (-giiye) 2D	to go
-geendesha 2SV (-geendesheje)	to cause to go, to drive a car
uru-geendo (11,10) 13D	journey
-geenduura 30 (-geenduuye)	to explore, inspect
in-géne 14D	how?
-geenza (-geenjeje) 2D	to cause to go
mu-géenzi 28D	courteous, appellation
umu-geenzi 9SV	friend
umu-geenzo (3,4) 30	custom
-gera (-geze) 1D	to arrive
-gera (-geze) 14D	to weigh, measure in some fashion
-gerageza (-gerageje) 21D	to try
in-gerégere (9,10) 24SV	gazelle
-gerera (-gereye) 14D	to weigh for
-geza (-gejeje) 24D	to cause to arrive, escort to a determined point; to test, try
irĭ-gi (5,6) 16D	egg
-gira (-gize) 2D	to do
iki-gó (7,8) 21D	an enclosed Back yard
uru-go (11,10) 3D	farm

in-goma (9,10) 30	drum; kingship
-goomba 19D (-goomvye)	to want, desire, lack
in-goona (9,10) 24SV	crocodile
umu-gǒre (1,2) 7SV	woman, wife
-goora (-gooye) 5D	to give difficulty
iki-góori (7,8) 23D	maize
umu-górooba (3,4) 22D	sunset, evening
-goroora (-gorooye) 2SV	to iron
~gúfi 5SV	short
in-gúge (9,10) 24SV	monkey
-guma (-gumye) 21D	to stay
-gura (-guze) 14D	to buy, sell
in-gurube (9,10) 14SV	pig
gusa 6D	only
gu-te 12D	(to do) how?
iki-guzi (7,8) 29	price
-gwa (-guuye) 22D	to fall
in-gwá 6SV	chalk
in-gwáara (9,10) 18D or: in-dwáara	sickness
in-gwe (9,10) 24SV	leopard

-H-

a-ha 3D	here
-há (-háaye) 13D (h→p after m)	to give
-hágarara (-hágaze) 29	to wait
hagǎti (9) 24D	in the middle of
umu-hámagazi (1,2) 30	lowest rank in traditional administration
umu-hana (3,4) 26D	the area around a dwelling

-hanaantuka 24D (-hanaantutse)	to fall from high above
uru-haánde (11,10) 11D	side, part
-haangaama 27D (-haangaamye)	to ascend the throne
haanyuma 11D	after that
haanzé 22D	outside
ibi-harage (8) 18D	beans
hari 3D	there is, there are
-íi-hariza (-íiharije) 24D	to have a thing by oneself
haruguru 24D	up there
igi-háruuro (7,8) 29	a mathematics problem
há-rya 28D	by the way
haasí 24D	down, below
shika haasí 17D	to sit down
-hava (-havuuye) 21D	to do as a consequence
~he 6D	which?
--hé 3D	where? (enclitic)
igi-he (7,8) 6D	time
héehé 13D	where?
heejuru 4D	above
-hema (-hemye) 17D	to make fun of
-héra (-héze) 9D	to come to an end
ama-héra 4D	towards
ama-hĕra (6) 7BD or: amahera	money
-héraheza 23D (-héraheje)	to finish completely
umu-hérerezi (1,2) 9SV	youngest child, last born
-héza (-héjeje) 18D	to finish
igi-hiímba (7,8) 30	part, half

umu-hiíndi (1,2) 1SV or: umuhíindí	Indian
-hiindukira 12D (-hiindukiye)	to turn
-hiindura 30 (-hiinduye)	to change
hiingá (or: hiingé) 18D	wait!
i mu-hĭra 23D	in the hills
mu-hĭra 1SV	home
-híishira (-híishiye) 14SV	to ripen
-híta (-hise) 22D	to be finished
-híta (-híse) 13D	to take, bring in passing
-híiye (see /-sha/)	
je-hó 26D	concerning me
hogi 19D	let's go
ubu-homa (14) 18D	dirtiness
ama-hoonda (6) 18D	sorghum
-hóra (-hóze) 18D	to become cool (food or liquid)
-hóra (-hóze) 18D	to always do
-hóora (-hóoye) 30 cf. -hòora (-hooye)	to harm someone for a purpose to avenge
ama-hóro 29	peace
bu-hóro 4D	slowly, softly, gently
igi-húgu (7,8) 23D	country, region
umu-huúngu (1,2) 7SV	son, boy
umu-Hŭtu (1,2) 1SV	a Hutu person
-hwahuka (-hwahutse) 5SV	to become light in weight
umŭ-hwi (3,4) 14SV	banana

-I-

-ibagiira (-ibagiiye) 4D	to forget
-iicara (iicaye) 21D	to be seated
-íicira (-íiciye) 30 cf. -íica (-íishe)	to kill (applicative form)
-íiciisha 30 (-íiciishije)	to kill by means of, cause to kill
-íga (-íze) 5D	to learn
umw-iígeme (1,2) 7SV	girl
umw-iígisha (1,2) 5D	teacher
-íihariza (-íiharije) 24D	to have a thing by oneself
-íhuuta (-íhuuse) 26D	to hurry
-íihweeza (-íihweeje) 30	to examine
i-me (or:/me/) 26D	yes
~iingáahé 6D	how many?
ingéne 14D	how?
ingo 15D	come!
-ínjira (-ínjiye)	to come into, enter
~iínshi 3D	many, much
-íipfuuza 24D (-íipfuujije)	to wish (for)
umw-iírabure (1,2) 28D	a black person
-íirirwa (-íiriwe) 28D	to last all day
-íiruka (-íirutse) 22D	to run
umw-íishwa (1,2) 7SV	man's sister's son or daughter
-ítakó (-ítaayekó) 29	to do with vigor
-íitegereza 27D (-íitegereje)	to watch, supervise
-íza 5D	to teach
~izá 1D	good

-J-

-ja (-giiye) 4D	to go
i-jana (5,6) 13D	hundred
-jaana na... 13D (-jaanye na...)	to go together with
-jaanwa (-jaanywe) 24D	to be brought
je	I
je-hó 26D	concerning me
jeewé 1D	I
i-jíisho (5,6) 24D	eye
i-joro (5,6) 17D	evening
ibi-juumpu (8) 18D	sweet potatoes

-K-

in-ká (9,10) 14SV	cattle
-kaba (-kavye) 14SV	to grow stale, wilted, etc.
káaburiimbo (9) 29	macadam
umu-kámyi (1,2) 7SV	milkman
i-kamyo (9,10 or 6) 13D	truck
kaándi 15D	and
-kanya (-kanye) 22D	to be cold
ama-kára (6) 19D	coals
-káraba (-káravye) 15SV	to wash hands and/or face
i-káraámu (5 or 9,6) 6SV	pen, pencil
umu-káraáni (1,2) 2D	clerical worker
i-károóti (9,6 or 10) 14D	carrot
-kaata (-kaase) 14SV	to be bitter, sour
umu-káaté (3,4) 17D	bread
~ké 3D	few
-kéeka (-kéetse) 29	to suppose, suspect
-kena (-keneye) 2D	to be in need

-keengurukira 29 (-keengurukiye)	to thank someone
kéera 23D	long ago, far in future
~kéeyá 24D	few
bú-keeye 14SV	the following day
i-kí 3D	what?
iki-lomeetéro (7,8) 13D or: ikiromeetéro	kilometer
-kina (-kinye) 21D	to play
i-kiínga (5,6) 1SV	bicycle
-kíra (-kíze) 26D	to recover from illness
-kíriza (-kírije) 26D [applicative of /-kíza/ 'to cure']	to cure for
kó 14SV	that (used to introduce an indirect statement)
umu-koóbwa (1,2) 7SV	daughter, girl
in-koofeero (9,10) 21D	hat
kóko 19D	truly
igi-kóokó (7,8) 30 cf. aga-kóokó (12,13)	animal, insect
iŋ-kǒko (9,10) 14SV	chicken
igi-kóokó (7,8) 24D	wild animal
-kómaanga 14SV (-kómaanze)	to knock
in-koombe (9,10) 30	bank, shore
-komera (-komeye) 9D	to be in good health
-komeza (-komeje) 11D	to continue one
in-kóno (9,10) 19D	pot
umu-nyée-koóngo (1,2) 1SV	Congolese (person)
-kóra (-kóze) 1D	to do, work
-kórera (-kóreye) 3D	to work for, at, etc.

-kóreesha 18D (-kóreesheje)	to use
ibi-kóreesho vyó ku méezá (8) 25SV	tableware
kóza (-kójeje) 19D	to eat with condiments
kubwá 27D	according to
kukí 18D	why?
-kúukira (-kúukiye) 30	to pertain to, be a part of, be subject to
kukó 14Sv	because
kuumbúre 30	maybe, probably
-kúunda (-kúunze) 4D	to want, like
-kúundira 22D (-kúundiye)	to like for
-kúura (-kúuye) 18D	to make for
-kúura (-kúuye) 18D	to remove, extract
kure 13D	far
~kŭru 8SV	old
ama-kŭru (6) 25D	news
mu-kŭru (1) 7BD	elder, senior
-kwíira (-kwíiye) 15D	to suit

-L-

leeta (9,10) 30	government
iki-lomeetéro (7,8) 13D or: ikiromeetéro	kilometer

-M-

madaámu 16D	Madame
maamá (1,2) 7SV	my mother
I-máana 25D	Supreme Being
ubu-manuko (14) 11D	[to the] south
-mara (-maze) 6D	to end, terminate, finish, spend time

-maarúme (1,2) 7SV	mother's brother
i-máshiíni (9,10) 2D	machine
mbe 5D	(a question word)
mbéega 17D	(a question word)
i-mbere 30	before
mberé 18D	in fact
uwaa-mbere 2D	Monday ('first')
i-me (or: /me/) 26D	yes
u-meenga 23D (or: umeengo)	I think, one might say
-menya 2D (-menye)	to know
-menyeera 12D (-menyereye)	to be accustomed to
-mènyeerana 30 (-menyeeranye)	to get acquainted with each other
-mera (-meze) 18D	to be in a certain state
-mesuura (-mesuuye) 2SV	to launder
i-meya 15SV	1/2 franc piece
a-méezá (6,6) 25SV	table
umu-Moso 1SV	(person from a certain part of Burundi)
mugábo 13D	but
umu-nya-mugaamba (1,2) 1SV	(person form a part of Burundi)
mu-géenzi 28D	courteous, appellation
i mu-hǐra 23D	in the hills
uwa-muúngu 2SV	Sunday
mu(ri) 1D	in
mwe	you (pl.)
~mwé 5D	one, same
ée-mwe 29	(expression of astonishment)

mweebwé	you (pl.)
Mwéezi 30	name of a series of kings

-N-

na´ 3D	and
náabí 6D	badly
i-náama (9,10) 30	treaty
namáki 2D	'How are you?'
i-nánaási (9,10) 23D	pineapple
naangwá 30	or; is it true?
umu-naáni 8SV	eight
~ndi 3D	other
ndiikebaanuye 2D	good-by
i-ndwi 8SV	seven
~né 8SV	four
uwa-ká-ne 2SV	Thursday
-néezerwa 26D (-néezerewe)	to be pleased
~ngáahé 8D	how many?
-ngana (-nganye) 6D	to be equal to
ngo 19D	that
i-ngo 15D	come!
ikii-ngoroongoro (7,8) 15SV	5 franc piece
´ni 1D	is, are
~nini 8SV	large
ikii-njaana (7,8) 30	century
nka´ 3D	like, as
i-nó 17D	here
´nooné 3D	now, then (expletive)
´nooného 4D	now
umu-nóta (3,4) 13D or: umunǔta	minute

i-nóoti (5,6) 15SV	banknote
ńtaa 16D	it is not, there is not [neg. of /'hari/ 'there is/are']
ntabwo 29	(a negative word)
ikii-ntu (7,8) 1SV	thing
umuu-ntu (1,2) 3D	person
ga ntuú 11D	form of address used when name doesn't come readily to tip of tongue
aka-nwa (12,13) 21D	mouth
imi-nwe (4) 27D	hands
i-nyama (10) 14SV	meat
umu-nyámahaánga (1,2) 30	foreigner, stranger
i-nyégamo (9,10) 25SV	chair
uru-nyegeri (11,14) 24SV	small black ant
nyéne 7BD	also
aka-nyoóbwa (12,13) 29	a drink
nyogókuru (1,2) 7SV	grandmother
nyoko (1,2) 9SV (pl. baanyoko)	your mother
i-nyoni (9,10) 24D	bird
i-nyuma (9,10) 7BD	behind, after
-nywá (-nyóoye) 18D	to drink
haa-nzé 22D	outside

-0-

-óogeesha 18D (-óogeesheje)	to use in washing
ak-óogo (12,13) 24D	small stream
ubw-óoko (14,14 or 6) 15D	kind, sort
ivy-oóndo (8) 22D	mud

umw-óonga (3,4) 23D	valley
-ongereza 8SV (-ongereje)	to add
ic-óongerezá 6D	English (language)
-óroha (-óroshe) 5SV	to become easy
-óroherwa 9D (-órohewe)	to be in good health
~óóse 7BD	all
oya 1D	no
-óza (-ógeje) 18D	to wash

-P-

umu-páka (3,4) 24D	border, boundary
i-paámpa (5) 23D	cotton
im-paánde (9,10) 29	part, section
uru-paapuro (11,10) 6SV	sheet of paper
im-péembo (9,10) 26D	salary, wage,tip,reward
im-péra (9,10) 30	end
im-peéshi (9) 22D	beginning of dry season
-pfá (-pfúuye) 26D	to die
-pfáana (-pfáanye) 26D	to belong to the same kin group
-pfúka (-pfútse) 24D	to be fresh, cool
igi-pfúundikizo (7,8) 19D	cover, lid of a Kirundi pot
-íi-pfuuza 24D (-íipfuujije)	to wish (for)
i-pikipiki (9,6) 1SV	motorbike
-piima (-piimye) 16D	to test, measure
im-poongo (9,10) 24SV	antelope
umu-póorĭsi (1,2) 7SV	policeman
i-póosíta (9,6) 11D	post office
im-puúzu (9,10) 2SV	clothing

-R-

-raaba (-raavye) 16D	to examine
-raambira (-raambiye) 30 cf. -raamba (-raamvye)	to live long
-ramuka (-ramutse) 29	to start the day
-ramukanya 14SV (-ramukanije)	to greet one another
-raangira (-raangiye) 28D	to show
-raangira (-raangiye) 23D	to be exhausted, finished
-raanguura (-raanguuye) 30	to explain fully
iki-raato (7,8) 28D	shoe
Ubu-ráya (14) 23D	Europe
-ráaza (-ráajije) 29	to leave unfinished overnight
-reka (-retse) 17D	to stop doing something
ama-reembe (6) 25D	peace, tranquility
-remeera (-remeereye) 5SV	to become heavy
ibi-réenga (8) 29	higher, more
-réengaana 12D (-réengaanye)	to pass
ubu-réengero (14) 11D	[to the] west
-rera (-reze) 25D	to rear
~ree~re 8SV	tall
iki-réeré (7,8) 28D	atmosphere [pl. means environment, surroundings]
umu-rezi wáabáana (1,2) 2SV	child's nurse
-ri 1D	to be [defective stem]
atá-ri 23D	except
ukú-ri 29	truth
ibi-ríibwa (8) 17D	something to eat

-rima (-rimye) 2SV	to cultivate
uru-rími (11) 5SV pl. in-dími (10)	tongue, language
-rimiisha 2SV (-rimiishije)	to cause to cultivate, to use in cultivating
umu-rimo (3,4) 29	employment
iki-rímwa (7,8) 23D	crop ('something cultivated')
-riinda (-riinze) 21D	to guard, protect
i-riingara (5) 5SV	Lingala
iki-riingo (7,8) 29 or: ikiríingo	time, moment
ubu-riri (14,6) 25SV	bed
i-riitíro (9,10 or 6) 26D or: iriitìro	liter
ubǔ-ro (14) 18D	millet
-roondera (-roondeye) 2D	to look for
-roonderera 15D (-roondereye)	to look for, for someone
umu-roongo (3,4) 8D miroongo (4)	line multiples of ten
umu-roongoozi (1,2) 30 (=umuhamagazi)	guide
-roonka (-roonse) 7BD	to receive, get
-rora (-roye) 11D	to direct oneself toward
-roreera (-rorereye/ -roreereye) 13D	to wait
umu-róvyi (1,2) 7SV	fisherman
-rúhuuka (-rúhuutse) 21D	to rest, to be dismissed
-íi-ruka (-íirutse) 22D	to run
umu-Ruúndi (1,2) 1D	a Rundi (person)
-ruta (-ruse) 7BD	to pass, surpass

-rwaana (-rwaanye) 30	to fight
iki-nya-rwaanda (7) 5SV	Kinyarwanda (language)
umu-nya-Rwaanda (1,2) 1D	a Rwanda (person)
~ryá 21D	that over there
-ryá (-ríiye) 17D	to eat
há-rya 28D	by the way
-ryáama (-ryáamye) 21D	to lie down
umu-ryáango (3,4) 25SV	door (the opening)
umu-ryaango (3,4) 29	family, kinship, group
-rwaanya (-rwaanije) 30	to fight, cope with
ryáarí 9D	when?
i bŭ-ryo or:i buryó 12D	to the right

-S-

-sa [no perfective stem] 29	to resemble
~sa 15D	only, alone
-saba (-savye) 26D	to ask
i-sábuné (9,6) 18D or: isabŭne	soap
i-safuriya (9,6) 19D	kettle
igi-sagára (7,8) 1SV	city, town
uru-sáago (11,10) 30	a temporary dwelling
i-săha (9,6) 6D	hour
i-sáhaáni (9,6) 18D	dish, plate
ama-săka (6) 23D	sorghum
i-sáandugú (5 or 9,6) 25SV	box, chest
-saanga (-saanze) 12D	to find, watch
umu-sáse (3,4) 15SV	midmorning
i-sáasita 17D	noon
i-seénge rya ínzovu (5) 25SV	ivory ('tooth of elephant')

i-sereri (9,10) 14D	celery
ubu-seruko (14) 11D	[to the] east
-shá (-hííye) 14SV	to get ripe
-shaaka (-shaatse) 5D	to want, like
i-shaamba (5,6) 24D	jungle, rain forest
uru-sháaná (11) 22D	the principal rainy season (May)
~shaásha 16D	new, fresh
ubu-shaza (14) 18D	peas
(i)-sheeferi (9,6) 30 cf. i-ntaara (9,10)	Fr. 'chefferie' domain of a traditional chief
urŭ-shi (11,6) 30	palm of hand, slap
mu-shíka(anje) (1,2) 7BD	boy's term for his sister
-shika (-shitse) 11D	to arrive
-shika haasí 17D	to sit down
-shiima (-shiimye) 15SV	to be satisfied
i-shímiízi (9,6) 15D	shirt
aga-shímiízi (12,13) 15D	shirt (in diminutive class, but here not referring literally to size)
-shiinga (-shiinze) 27D	to put a stick in the ground, to put in shape
umu-shíingamăteeká (1,2) 27D	legislator
-shira (-shize) 16D	to end, become exhausted in supply
aga-shírukabúte (12) 26D	fee, tip
-shíruka ubuté 29 (-shírutse)	to be active, diligent
-shírwa (-shízwe) 29	to be satisfied
-shóboka (-shóbotse) 12D	to be possible
-shobora (-shobotse) 2D	to be able

shóobuja (1,2) 9SV (pl. baashóobuja)	employer, boss
umu-shófeéri (1,2) 2SV	driver
i-shu (5,6 or 9,10) 14D	cabbage
-shúuha (-shúushe) 18D	to become hot
aga-shuúhe (12) 28D	heat characterized by humidity
ubu-shuúhe (14) 24D	heat
umu-shuumba (1,2) 2D	servant
umu-nyée-shuúre (1,2) 6D	student
i-shuúri (5 or 9,6) 30	school
-shúusha (-shúuhije) 18D	to heat
haa-sí 24D	down, below
i-sí (5,6) 30	earth, world
umuú-si (3,4) 6D	day (24 hour period)
-síga (-síze) 29	to leave behind
-sígaza (-sígaje) 29	to cause to stay, to leave a part of something
-síguura (-síguuye) 14SV	to explain
umu-sirikaare (1,2) 30	soldier
imi-síyoóni (4,4) 11D	mission
só (1,2) 9SV (pl. baasó)	your father
-sóbaanuka 30 (-sóbaanutse)	to be explained, explicable, to be sorted out
sogókuru (1,2) 7SV	grandfather
-sohoka (-sohotse) 29	to get out of
-sohorwa (-sohowe) 30	to be dismissed, fired
i-soko (5,6) 1SV	market
-soma (-somye) 2SV	to read
-soonza (-shoonje) 17D	to be hungry
umu-sóre (1,2) 8D	adolescent, bachelor

-sóosa [perfective stem not common]	to be sweet, good-tasting
umu-sózi (3,4) 4D	mountain
-subiira (-subiiye) 4D	to repeat
-suka (-sutse) 19D	to pour into
i-súka (9,6) 2SV	hoe
i-súkaári (9) 14D	sugar
i-suku (5) 18D	hygiene, cleanliness
-suumba (-suumvye) 6D	to surpass
umú-swa (3) 24SV	white ants
igi-swáahirí 5SV	Swahili (language)

-T-

-tabaara (-tabaaye) 12D	to help
igi-tabo (7,8) 1SV	book
igi-tabo 6SV c$_{a}$úkwaandika (7,8)	notebook
igi-tabu (7,8) 29	modern-style book [used by some speakers in distinction to /igitabo/, formerly 'an altar']
umu-táaga (3,4) 22D	noon, daytime
in-taáhe (9,10) 27D	judgment, oath
igi-taambara (7,8) 15D	cloth, material
-táambuka 11D (-táambutse)	to step over, pass
~taandátu 8SV	six
uwa-gá-taandátu 2SV	Saturday
i-taandukaaniro (5,6) 5D	difference
-táanga (-táanze) 25D	to give, pay
-táangura (-táanguye) 2D	to begin
igi-táangurirwá (7,8) 24SV	spider

~taanu 6D	five
uwa-gá-taanu 2SV	Friday
i-tára (5,6) 25SV	lamp, candle
in-taara (9,10) 30	country, region
in-táre (9,10) 24SV	lion
i-táriki (9,10) 29	date (of month)
ibi-taro (8,8) 11D	hospital
aga-taási (12) 22D	season of early rains
~tatu 6D	three
uwa-gá-tatu 2SV	Wednesday
gú-te 12D	to do how?
-teba (-tevye)	to stay long
in-tébe (9,10) 27D	seat
-téga (-téze) 22D	to receive (physically)
-tégeka (-tégetse) 27D	to make/ enforce laws
-tégeera (-tégeereye) 4D	to understand; to wait for
-tégerezwa (-tégerejwe) 29	to be required, obliged
ubu-tégetsi (14) 27D	power
-téeka (-téetse) 2SV	to cook
i-téeká (5,6) 27D	law
-téembeera 13D (-téembereye)	to travel around
-téembereza 21D (-téembereje)	to cause to go about
-téera (-téeye) 24D	to cause, to reach
-téerwa (-téewe) 24D	to be caused
-ti 14SV	special verb stem:'said'
igǐ-ti (7,8) 21D	tree
igi-tígiri (7,8) 30	number (of things)
~tó 5D	small

uru-toofanyi (11,10) 19D in-toofanyi (9,10)	potato
igi-tooke (7,8) 14SV	plantain
i-toongo (5,6) 30	cultivated fields, real estate
-toora (-tooye) 16D	to choose
i-tóora (5,6) 27D	election
uru-tore (11,10) 14SV	eggplant
~toóto 14SV	fresh, green, unripe
ga-tóoyá 18D	a little
-tóoza (-tóogeje) 29	to finish
in-tózi (10) 24SV	army ants
-tsíinda (-tsíinze) 27D	to win
-túma (-túmye) 23D	to send
igi-túma (7,8) 1D	reason
in-túmwa (9,10) 30	messenger
-túunga (-túunze) 29	to own
-túungaanya 30 (-túungaanije)	to perfect, set right
igi-tuunguru (7,8) 14SV	onion
igi-tuúngwa (7,8) 1SV	domestic animal
ubu-túunzi (14) 27D	economy
-túura (-túuye) 30	to arrive
-turuka (-turutse) 3D	to come from
umu-Tuutsi (1,2) 1SV	a Tutsi (person)
igi-túutu (7) 21D	shadow
n-tuuzé 5D	So-and-so
umu-Twa (1,2) 1SV	a Twa person, pygmy
umu-twáara (1,2) 27D	one who governs
in-twáaro (9,10) 27D	government
twe	we

umu-twé (3,4) 27D	head
tweebwé	we
ugu-twí (15,6) 22D	ear
gú-tyo 15D	like that

-U-

-úbaha (-úbashe) 28D	to respect
-úbaka (-úbatse) 2SV	to build
umw-úubatsi (1,2) 7SV	builder
uru-ugi (11) 14SV pl. inzuugi (10)	door (the object)
umeenga 23D (or: umeengo)	I think; one might say
-úumuuka (-úumuutse) 19D	to get dry
-úumviikana 30 (-úumviikanye)	to understand one another
ic-úumwéeru (7,8) 16D	week
-úumva (-úumviise) 4D	to hear, understand
umw-uúngere (1,2) 7SV	herdsman
-unguruza 26D (unguruje)	to give a lift
umu-únyu (3) 14D	salt
-úzuza (-úzuje) 29	to fill out

-V-

-va (-vuuye) 13D	to go from
uru-vaánge (11,10) 28D	mixture
-viira (-viiriye) 29	to leave from; to leave at a certain time
umu-voomyi (1,2) 2SV	water carrier
vuba 1D	recently
im-vúbu (9,10) 24SV	hippopotamus

-vúga (-vúze) 4D	to speak, say
umu-vuúkanyi (1,2) 7BD	sibling
iki-vuko (7,8) 1SV	port
im-vúra (9) 22D	rain
i-vuuriro (5,6) 1SV	hospital
vya 24D	('the area around')
-vyáara (-vyáaye) 9D	to give birth to, to beget
umu-vyáará (1,2) 7SV	maternal cousin
umu-vyéeyi (1,2) 7BD	parent
-vyúuka (-vyúutsa) 15SV	to get up

-W-

wé 13D	you
wéese 30	each (Cl. 3)
wewé 1D	you (sg.)
wéewé	he, she

-Y-

iki-yága (7,8) 24D	lake
umu-yaga (3,4) 28D	wind
´yamará 18D	but
iki-yíiko (7,8) 14D	spoon
-íi-yoza (-íiyogeje) 15SV	to bathe oneself

-Z-

-zana (-zanye) 16D	to bring
in-zeeduka (9,10) 30	accident
-zi 2D	(see /-menya/)
aka-zi (12,13) 2D	work
amáa-zi (6) 18D	water

i-zíiko (5,6) 18D	stove
-ziimba (-ziimvye) 5SV	to become expensive
-ziimbuuka 5SV (-ziimbuutse)	to become cheap
-zímira (-zímiye) 11D	to get lost (of persons)
-zímurura 11D (-zímuruye)	reverse of 'to lose'
i-zína (5,6) 1D	name
-ziinduka 28D (-ziindutse)	to go early in the morning; to dawn
in-zira (9,10) 12D	way, path
in-zǒga (9) 18D	beer
in-zóka (9,10) 21D	snake
in-zu (9,10)	house
i-zúuba (5) 21D	sun
umu-zuúngu (1,2) 1SV	European (person)
in-zúuzi (9,10) 24D	large river (cf. /urúuzi/ 'river')

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